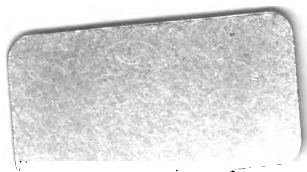

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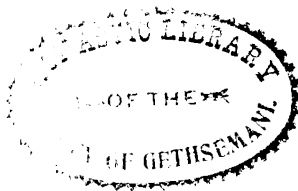
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1911

SERMONS

DELIVERED BEFORE

MIXED CONGREGATIONS

EMBRACING

:: APOLOGETICS :: CATHOLIC FAITH and CHRISTIAN MORALS

INTENDED FOR

INFIDELS, PROTESTANTS
AND CATHOLICS



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1911

LOAN STACK

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PREFACE

My Dear Reader:—This volume of sermons I have affectionately dedicated to the members of St. Joseph's Congregation, who have shown so much kindness to me and co-operated so willingly with all the labors undertaken in their behalf. I send it forth under the patronage of St. Joseph, the foster father and guardian of the Child Jesus, and the patron of this parish and diocese, with the hope that it will help to advance the kingdom of God in this world. I believe these sermons have been the weak and humble instruments in the hands of God of doing a little good. The old truths I have tried to put in a way perhaps somewhat new, but always aiming at clearness, conciseness and conclusiveness. If there be anything contrary to the teaching of the Church or even opposed to her spirit in these sermons, that, I am the first to condemn and reject. It is needless to say that I have the full permission, and I shall add fatherly encouragement of my bishop to publish them. Any money realized from the sale of them will go towards liquidating the debt incurred in remodelling the old Church and building a new school in this truly missionary part of the diocese.

Feast of our Lady of Lourdes,

HENRY B. ALTMEYER,

Pastor St. Josephs' Church,

Huntington, W. Va.

February 11, 1911.

SERMON ON GOD AND THE SOUL.

PREACHED BEFORE THE HOLY NAME SOCIETY, ST. JOSEPH'S
CHURCH, HUNTINGTON, W. VA.

Dear Members of the Holy Name Society:—Before beginning our discourses on Religion, I wish, as an introduction, to speak on God and the Soul. I know, as the Scripture teaches, that it is only the fool who says there is no God, and that he does not really believe it, but only wishes it to be so. But I am also aware that there are some who maintain seriously that theists cannot prove to a certainty these truths. As an answer and a fitting prelude, we shall therefore, this evening, try to demonstrate the existence of God and the Spirituality and Immortality of the soul.

Now as to the existence of God, I am simply going to throw into English and develop a little, the five arguments of St. Thomas as they are found in his "Summa Theologica" I believe they are the basis of all the conclusive arguments which may be advanced in support of the existence of God.

The first argument of St. Thomas is taken from motion, and he says it is the more obvious way. As I interpret it, it may be stated thus: It is evident that there is motion in the world; that is, bodies change their local position or pass from one place to another. This is a fact of daily observation. Now motion implies a mover. This mover must be either the body itself or an outside body. But it cannot be itself, for then it would be mover and moved, or stationary and moving, or potential and actual, or perfect and less perfect at the same time and under the same aspect, which is a contradiction. Therefore it was moved by another. Now this immediate mover is moved by another, and this other by another, and so on for the reason given. But in this series of movers we must reach a first mover who is moved by no other, for we cannot proceed into infinity with these secondary movers. There must

be a first mover back of all this motion, otherwise there would be no second, third nor fourth, nor last immediate mover. They are second and third and fourth and last, only insomuch as there was a first. Do away with the first and there can be no middle and last. Therefore from the existence of motion we reason to a first mover who is all motion, or all life, or is the most pure act in whom there is no potentiality. And this being we designate as God.

The second argument is taken from cause and effect. We find an order of efficient causes in sensible things. That is, we see that by certain things being done, certain results will surely follow. I pull the trigger of a loaded rifle and immediately there will go forth from the barrel with the greatest velocity a bullet. I apply a lighted match to powder and immediately there will ensue an explosion. I apply a lighted torch to straw and there will follow flame and smoke. Now these effects cannot be the cause of themselves; otherwise they would exist before they existed, which is a contradiction. It would be the same as saying that the going forth of the same bullet caused the going forth of the same bullet; that the same explosion caused the same explosion; that the same flame and smoke caused the same flame and smoke. They did not exist until after the causes were placed. Now these immediate causes are again the effects of other causes, and the causes of them are effects of other causes, and so on, until we reach a first cause which is uncaused. We cannot proceed into infinity with these causes and effects, and effects and causes, for the reason that in this series of effects and causes there must be a first cause which is the cause of the middle, and the middle the cause of the last. If there be no first cause, there will be no middle, and if there be no middle cause, there will be no last, or no effect at all, which is false. Therefore from effects which we see in the physical world, we reason to a first cause who is uncaused, the cause of all causes, the eternal cause whom we call God.

The third argument is taken from the nature of contingent being. A contingent being is one that may or may not exist. It is a being whose essence does not demand existence. It is a being which we can conceive as not

existing. Now, the world considered as a whole, or in the various parts that go to make it up, is contingent. We can conceive it as not existing; we can conceive its constituent parts as not existing. Again new beings are coming into existence every day and old beings are losing their existence. In the mineral, in the vegetable, and in the animal world we see such to be facts. We are conscious that we ourselves did not always exist. Contingent beings, then, by their nature owe their existence to other beings, since they were indifferent to existence and non-existence, and could not determine for themselves; or "de facto", not always existing they depend for their existence on other beings. Now these other beings are again contingent. But in this line or series of contingent beings we must come to a necessary being, who exists of necessity, whose essence and existence are one and the same, whom we cannot conceive as not existing, upon whom all contingent beings depend or to whom they owe their existence. Therefore, since there is a contingent being there must be a necessary being. No number of contingent beings can change their nature. An infinite number is an absurdity. This necessary being we call God.

The fourth argument is taken from the grades of perfection found in things. No one will deny that some beings are more perfect than others. Thus the vegetable is more perfect than the mineral, the animal more perfect than the vegetable, and man more perfect than the animal. Among men we find various grades of perfection. Some men are more noble, more beautiful, more truthful, more just, more merciful, more benevolent, more wise, more powerful than others.

Now beings are called more or less perfect, and are more or less perfect only in so much as they approach nearer or recede farther from a being who is perfect. We can have no idea of grades of perfection, nor can they exist unless there is a most perfect being with whom they are compared and of whom they are diminutions. Therefore there is a being who is perfect, who possesses truth, beauty, wisdom, justice, goodness and power in the most

perfect degree. Or in other words there is a being in whom these perfections are not limited,—who is infinite.

The fifth and last argument of St. Thomas is taken from the government of material things. It is evident that material things want knowledge, else there would be variety in their operations, or in the manner in which they reach their ends. Wanting knowledge, they must be directed by a being who possesses knowledge just as an arrow must be directed by an archer. Now in the general purpose and end of material things, we see the greatest wisdom and power displayed. Therefore the being who directs them must be most wise and powerful, or his wisdom and power must be most perfect. And this most wise and powerful being we call God.

We now pass to the consideration of the second part of our subject, namely, the Spirituality and Immortality of the soul. The arguments we shall advance for the spirituality of the soul will be conclusive, but not so with the arguments for immortality; we can give strong reasons why it should be so, and we can prove to a certainty that there is a future life, but revelation is needed to prove beyond any doubt or cavil that the future life is eternal, or that the soul is immortal in the true sense of the word.

Before showing that the soul is spiritual we must first demonstrate that the soul is a substance. Now a substance is something which exists by itself and in itself, while an accident is something which must adhere to some subject for existence. Thus, for example, a wall is a substance, while the whiteness or hardness of it is an accident. We cannot conceive whiteness or hardness existing alone without a subject. From introspection we must conclude that our soul is a substance. We think, love and desire. Now we cannot conceive these operations without the soul. They do not exist in themselves; they proceed from a principle, and they come and go. But their source remains the same, and we think and speak of it as existing in itself and being the cause of these mental states. Therefore, the human soul is a substantial principle.

Spirituality includes simplicity, but not vice versa. The soul of a brute is said to be simple, but not spiritual.

The spirituality of the soul demands that it not only wants parts or is indivisible, but also that in its own specific actions it is independent of matter. To be conclusive, we have two theses to substantiate; first, that the soul is simple, and secondly, that the soul is spiritual. And now to the first.

The human soul is a simple substance. That the soul of man is not extended nor composed of material parts, we conclude from the fact that it has ideas which are simple in their nature. Thus for example, we have ideas of justice, truth and virtue, which cannot be divided into parts. Now such ideas cannot proceed from a material principle. And we prove it in this way: If the idea of justice emanated from the brain, then it would be diffused over the whole brain, or it would be whole in each part or atom of the brain, or it would be confined to one part of the brain. The first supposition is opposed to the nature of the idea for being simple, it cannot be divided or diffused over the whole brain. The second supposition contradicts our experience; for then we would have as many ideas of justice at the same time as there are atoms in the brain. On the third supposition, this one part of the brain from which the idea emanates is either divisible, and then we are thrown back on the first or second supposition, or it is simple, incapable of division, and our thesis is proved. Therefore, the source of simple ideas, or the human soul, is an indivisible substance or a simple principle.

We shall now consider the main thesis to which the first two lead up. The human soul is spiritual. By the spirituality of the soul, the common folk understand it to be a substance, which, by the nobility and greatness of its nature transcends every power or aptitude of matter. The scholastics have taken up this vulgar notion and put it into the following philosophical form: A spiritual substance is something which subsists of itself, and by itself, and independent of matter performs its own specific actions.

From the fact that the soul has actions which transcend all the powers of matter; that it understands immaterial things; that it understands sensible things in a universal and immutable way, and that it is borne more towards

spiritual than corporal objects, we conclude that it is a spiritual substance.

No one will deny that we can by self reflection study the thinking principle—can enter into our very souls. In this process we are conscious that the principle, or I which is thinking, is the same identical I which is the object of thought. Or, again we are conscious that we can will, or not will to do certain things. Now, by these acts the soul covers itself and acts upon itself, which operations are entirely opposed to the nature of matter. Let us illustrate by taking a blank chart. We may place one part of the chart over another part, but we cannot place the whole chart over itself. One atom or molecule of matter may act upon another, but never on itself. It cannot be the agent and the patient. But in self reflection and willing, we have the soul covering its whole self and acting upon itself. Therefore, since the soul has actions which are opposed to the nature of matter and transcend its powers, it is spiritual.

We, and the materialists also, speak about spiritual things; we have at least a concept of them, for no one can speak of things entirely unknown. Now, a principle which thus manifests itself cannot but be essentially spiritual. The nature of the action bespeaks the nature of the cause, and a being cannot give what it has not, otherwise we would have an effect without a cause. Therefore, since the soul understands spiritual objects, it must be spiritual.

The human soul by the power of abstraction, understands sensible things in a super-sensible way. Material things as they exist in themselves are sensible, many, and changeable. But the soul gets from them, simple, abstract, universal ideas. Thus, for example, I see a chain. It is simple, material and changeable. It is impressed upon my imagination as such. But the intellect takes out of that material chain a universal idea—the idea of a chain in general. This idea remains the same and corresponds to all material chains. Now this is understanding things in an immaterial or spiritual manner. Therefore, the power, or the soul which is able to do this, is truly spiritual.

In speaking of the soul being borne more toward spir-

itual than corporal objects, we refer to the souls of those men who know and feel their dignity, in whom the life of the animal does not predominate and prevail. Now, every power is ordained to its own object by which it is perfected. Thus sight is ordained to light, hearing to sound, etc., and these faculties being exercised upon their objects are perfected. Therefore, there must be a proportion and a similarity of nature between faculties and their objects. If the objects are material, the faculties must be material, otherwise it would be impossible for them to reach these objects and be perfected by them. Secondly, a spiritual desire in a subject not spiritual, is inconceivable, for we would have an effect without a proportionate cause. And thirdly, a natural desire does not spring except from the knowledge that the object sought will perfect the thing seeking. But no object can perfect a subject with which it has not fitness nor aptitude of nature. An animal is not perfected by virtue and knowledge, and man is not perfected by sensual objects. Therefore, from spiritual desires which bear the soul on vehemently towards spiritual objects, we conclude that the soul is essentially spiritual.

We have now reached the third part of our subject—the Immortality of the Soul; and I wish you to bear in mind, that I said, that we cannot prove it apodeictically from pure reason; God's word is necessary to give us absolute certainty.

That,—that principle in me which thinks, knows, wills, desires, which makes a man of me and distinguishes me from the rest of God's creatures, will live on in the next world and will not come to naught, we conclude from the following reasons: I. The human soul is an incorruptible substance. II. The human soul cannot be annihilated, either by itself or any created being. III. A sufficient sanction of the moral law demands a future life. IV. The desire of perfect happiness argues a future life. We shall take up each proposition separately and briefly, and show its proving force.

The human soul is an incorruptible substance. Material substances, because they are made up of united parts come to nothing by the dissolution of these parts. But we have

shown that the human soul is a simple, unextended substance. It will not, therefore, by disintegration cease to be, and since it is independent of the body for its specific actions, it will not be destroyed in the destruction of the body, as in the case of the soul of brutes.

The human soul cannot be annihilated by itself, or by any created thing. Annihilation is the reduction of something to nothing. A positive act always results in something positive. A positive act of a creature can only change the material upon which it operates. It can cause a change in the state or being of the thing, but it never can cause the thing itself to disappear entirely. This is what a chemical change does. Annihilation is possible, then, only by the withdrawal of the conserving power of God. But it is God who conserves the soul; therefore to Him and not to the soul, nor to any creature does the power to annihilate belong.

An efficacious sanction of the moral law demands a future existence. Good deeds are not sufficiently rewarded in this life, or in other words, the virtuous do not receive a sufficient recompense here. On the other hand, wicked deeds do not carry with them sufficient punishment, or in other words, the wicked do not receive sufficient punishment for their bad deeds. I appeal to personal observation for a confirmation. How many good people, even in our midst, suffer temporal crosses and afflictions, whilst their wicked neighbors have all that the world can give! Now an infinitely holy and just God cannot permit this to remain so forever. He cannot allow those who break the laws of nature, and violate His positive precepts, to be ultimately better and happier than those who observe His Commandments, and make sacrifices for His honor and glory. We must therefore admit that there is another world where all these inequalities and deficiencies will be set right.

The desire of perfect happiness argues the existence of a future life. No one will certainly question the fact that man desires to be perfectly happy. The more noble and spiritual a man's life is, the stronger is this desire in him. Man wishes for perfect beatitude. What is the history

of man but a yearning and a striving after happiness! Neither is he ever satisfied. He soon begins to realize that the world cannot satisfy this rational desire. But is it not against the attributes of God to put such yearning into man's breast, and not put within his reach the power to realize it? Yes, this craving for perfect happiness and for eternal life is a strong proof of the immortality of the soul.

My brethren, we have finished our task. It has required a strained effort on my part, and I know the closest attention on yours. We have dealt with the most necessary, subtle truths, and my reasoning, to be of much value, must have been abstract, and my language must have been devoid of ornament. I could have advanced other proofs much less abstract, and dressed them up in rhetorical language. I could have advanced proofs from the beauty and order of the universe, and the universal consent of man in support of the existence of God. I could have appealed to many facts impossible of explanation without the spirituality of the soul. I could have drawn analogies from nature from which we might infer the immortality of the soul. But these would be only probable and confirmatory proofs. I have offered the metaphysical proofs which are irrefutable and conclusive!



SERMON ON THE FIRST MIRACLE OF CHRIST.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—This is a beautiful and sublime gospel; beautiful on account of the simplicity of the language, and sublime on account of the matter treated therein. In it, by contrast we see the two sides of Christ, the human and divine, blended together most harmoniously. How consoling to poor human nature, and what lessons!

“At that time, there was a wedding feast in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the wedding. And the wine failing, the mother of Jesus saith to Him; They have no wine.”

My Brethren, it is a traditionary belief that the bride and groom were related to the Blessed Virgin. St. John does not say that she had been invited. She needed not an invitation. As a relative, she came before-hand to assist in the preparation for it. No doubt, on account of their humble station, and the unlooked for arrival of the disciples, and those who accompanied them, it was that the wine began to fail. The Blessed Virgin did not wait until it had been entirely consumed, and thus cause the host and hostess great embarrassment; but as soon as the waiters apprised her of their fears, she immediately went to her Son, in whose omnipotent power she firmly believed, and acquainted Him of the circumstances. She did not make a direct request. She does not ask her Son to work a miracle. Quietly and modestly she goes up to Him and simply says: “They have no wine.” There was no need for her to make a special request; for she knew from past experience that He would come to her assistance, and anticipate even her slightest wish.

“And Jesus saith to her: Woman what have I to do with thee? My hour is not yet come.”

Some of our non-catholic commentators see in those

words a reprimand, given to the Mother of Jesus. But they imply nothing derogatory at all to her.

The English word "woman", beginning a direct address has some harshness in it nowadays. But not so with the word used by Christ. The Syro-Chaldaic word used by Christ meant "Mistress", "Lady". But granting that He did use the word "woman", was it not by this same word that He addressed her, when hanging on the Cross, and He saw her standing at the foot weeping streams of tears, and disconsolate? And was it not by this same word "woman", that He addressed her on that most solemn and sorrowful of all occasions, when about to breathe His last, He bade her farewell, and commended her to His beloved disciple?—"Woman, behold thy Son!"

"What have I to do with thee?" That phrase in the Syro-Chaldaic tongue had no harshness in it. It is used several times in the Old and New Testament, and in no one instance does it imply any kind of reproof. It simply presented a lively objection, or sometimes a mild dissent. Why should Christ reprove His mother on this occasion? Why should He reprove her whom He loved so tenderly, and for no fault? Her action was dictated by a spirit of consideration and kindness. But behold the outcome! It is the best interpreter. Is she disconcerted or dismayed? Full of confidence, she knows that her wish will be fulfilled. For immediately she says to the waiters: "Whatever He shall say to you, do ye." How does Christ act? On the instant He sets to work and performs a wonderful miracle. Away then with the thought that those words contain the least reprimand! It is almost blasphemy to harbor such an opinion!

"My hour is not yet come." By an eternal decree of God, the time for working miracles and proving His divinity had not yet come. But by another eternal decree in view of the merits of His immaculate mother who would request Him, this ordinary arrangement of Providence would be interfered with, so to speak, and a miracle would be performed. This throws more light too on the phrase: "What to Me and to thee", the literal translation.

His mother saith to the waiters: "Whatsoever He

shall say to ye, do ye;" Now six stone pitchers were set there after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: "Fill the pitchers with water." And they filled them up to the brim. And Jesus saith to them: "Draw out now and carry to the master of the feast." And they carried it.

My Brethren, these six stone pitchers were standing close by, filled with water, and covered with branches to keep the water cool and fresh. The guests were required not only to wash their feet before touching the linen and drapery of their couches, (they ate reclining) but during the meal to purify frequently their hands. The banquet must have progressed considerably, for the urns by the frequent purifications were being emptied. They were water vessels able to hold at least twenty gallons. Hence this removes all suspicion that they were carried there full of wine for deception.

"Fill the pitchers with water." And they filled them to the brim. There was no room to pour in even a little wine and mix it with the water. They were filled to the brim. The servants, disinterested parties, filled them too, so that it could not be said that Christ, or His disciples brought the wine to give the color of a miracle to the occurrence.

"Draw out now and carry to the master of the feast." This shows that the miracle was worked on the spot, and proves the divinity of Jesus Christ. They are ordered to carry it to the master, to him who presided at the banquet, who was overseeing all arrangements, and not to the host. Hence there would be no reason of deception, and he would be the best judge of the quality of the wine.

"And when the master of the feast tasted the water made wine, and knew not whence it was, but the waiters who drew the water knew, the master of the feast calleth the bridegroom, and saith to him: 'Every man at first setteth forth good wine, and when men have well drunk, then that which is inferior; but thou hast kept the good wine until now.' This beginning of miracles did Jesus in Cana, of Galilee, and manifested His glory, and His disciples believed in him."

"And knew not whence it came." This circumstance adds much weight to the truth and splendor of the miracle. This miracle, Christ must have worked without any form of words or external ceremonies. For the waiters saw and heard nothing; and "He calleth the bridegroom".

At banquets, the usual practice is to serve the best wine first, that while the taste is still sharp it will be better appreciated. Then when the taste is somewhat blunted by satiety, to bring on the inferior quality. These words are not intended to convey that there was any intemperance at the banquet. The chief steward by the words: "When men have well drunk," was referring to a fact that usually happens, and not to this particular occurrence. The quantity and quality of the wine, and the manner of the miracles, show the divine splendor and munificence of the Lord.

This was the first of Christ's public miracles. Whether He had before this, worked any miracles in private, we cannot say, most probably, not. All of Christ's miracles were intended to glorify God by increasing faith in His followers.

Christ's disciples from the testimony of John and their conversation with Him, had already believed in His divinity. But our faith can be made stronger and firmer; and such was the effect of this miracle, and the meaning of the phrase: "And his disciples believed in Him."

My Brethren, today's gospel is quite consoling. Christ, although God, condescended to be present at a wedding festivity, where we know a great deal of mirth, and merriment were carried on. Christ our model, went there, and no doubt, was not only an onlooker, but helped to enliven the scene. Christ then by His presence at this wedding, sanctified innocent recreation and pleasure. Yes, pleasures and enjoyments kept within proper bounds, are not only lawful and legitimate, but for most people are necessary. It is unlawful pleasures and amusements that are forbidden. "The bow" as the great St. John Chrysostom says, (when some pharasaical creature was scandalized at seeing him indulging in innocent recreation) "the bow,"

said he, "cannot always be bent, or else it will lose its strength."

My Brethren, perhaps some fanatics will be scandalized and shocked when they read this gospel, and learn that wine was the beverage used at the wedding. These same people are shocked, whenever they learn that wine is used on any occasion, or in any manner whatever. It is the scandal of the Pharisee, and we are not obliged to pay any attention to it. Dare ye to criticise Christ, our Model! Dare ye to criticise the infinite Wisdom! Wine is a creature of God, and like everything that comes from His hand, is good in itself. In the abuse of it lies the evil. It is the abuse of strong drink, and the places, and the manner in which it is sold, and intemperance and drunkenness that constitute the evil of the liquor traffic.

My Brethren, our divine Lord, by His presence at this feast, sanctified the marriage state. Yes, marriage is a holy state, and has, and will be the lot of most people, and our Lord raised it to the dignity of a Sacrament. The love between husband and wife, He willed to be symbolical of the love between Himself and the Church. Marriage is a holy state, but virginity consecrated to God, is holier. St. Paul teaches this doctrine, and gives the reason for it: "He that is without wife is solicitous for the things of the Lord, how he shall please God. But he that is with wife is solicitous for the things of the world, how he may please his wife, and is divided." To you, in the words of St. Paul, I say: "Therefore, both he that giveth his virgin in marriage doth well; and he that giveth her not, doth better."

And fourthly and lastly—and this is the most important lesson I would draw from the gospel, and I wish to impress it upon you at the beginning of the New Year—namely, devotion to the Blessed Virgin, the Mother of God. So great was her intercessory power with Him, that she had the eternal decree of God, so to speak, changed. Instead of today's gospel teaching anything derogatory to the Mother of God, it exalts her beyond all measure. Because she willed it, Christ worked a great miracle before the time set in the dispensation of God.

The Blessed Virgin is still Christ's mother, and she is

seated nearest His throne. She has more power over Him now than when on earth. No doubt it is the Blessed Virgin, who holds back the omnipotent arm of God, when at times, on account of the wickedness of the people, He would roll back the flood gates of Heaven and sweep man from off the face of the earth.

It is true that God could save us without the intercessory power of the Blessed Virgin; but since He took her into the designs of the adorable Trinity, when our redemption was devised and planned, He wishes us to come to Himself and His kingdom in a great measure through His mother. Let us invoke her frequently, especially in temptations and trials, knowing that true devotion to her is a sign of predestination. O Mother of God, take us all under thy sweet care, and be with us now, during every moment of our lives, and especially be with us at the hour of our death! Amen!



SERMON ON THE POSSIBILITY AND NECESSITY OF REVELATION.

DELIVERED BEFORE THE HOLY NAME SOCIETY AT ST. JOSEPH'S
CHURCH, HUNTINGTON, W. VA.

Dear Members of the Holy Name Society:—The subject upon which I am going to speak tonight—"The Possibility and Necessity of a Supernatural Religion"—is one of the most important parts of Christian Apologetics. If a supernatural religion be not possible, then "de facto", there is no such thing as Christianity. Christianity is a gigantic fraud, its teachers, impostors, and its disciples, dupes; Whereas, if it be possible, is there not a sort of an antecedent probability of its existence? At least there is an obligation upon every man to investigate its claims. If we demonstrate its necessity, then half the battle against the enemies of Christianity is won. If it is necessary to man, then it must be, otherwise, God does not concern Himself about His creatures, and the Creator is indifferent to the work of His hands.

Tonight, we are going to show that a supernatural religion is not only possible, but is necessary in order that man may know and reach the natural end of his existence.

I take it that you understand by the word "man", mankind in general. We grant that here or there may be found an individual who may fully reach his natural end without supernatural aid; but we affirm that by far the majority of men would remain in ignorance of it, and would fail to reach it without a supernatural religion. We grant that, abstractly considered, it is possible for man to reach his natural end without a supernatural religion; but we affirm that when you take man in his present condition—with his aptitude and his cares, and the truths of religion with their sublimity and depth—the majority of men by far would remain in ignorance of, and fail to practice their duties toward God, neighbor and self; and even if an exceptional

individual would be so fortunate, it would be only late in life after much serious study and labor. With such explanations we enter upon our task.

In the possibility of a supernatural religion, four and only four things are to be considered:—First, God who reveals; second, man who receives the revelation; third, the truths revealed; and fourth, the manner of the revelation. Now, if we show that God knows truths, which man does not; that He can reveal them, and that it will not be unbecoming to His majesty and wisdom to do so; if we show that man can be taught by God, and be certain that God has spoken; and even if man does not comprehend all the revealed truths, but believes them on the word of God, he does not thereby abdicate his reason;—then we have sustained the contention that a supernatural religion is possible.

Who will deny that an infinite mind does know many truths which a finite mind does not know? Among men, whose intellects are finite, we see some who know many things of which the rest of men are ignorant. Do not men of science know many truths of which the uneducated have never heard? God is the infinite Truth, upon His intellect depends all truth, in His mind are the prototypes of all actual and possible beings. He sees from eternity to eternity. With Him there is no past, nor future, but only an eternal present. To deny that He does know many truths of which the most learned are ignorant, is to deny that He is omniscient, it is to place the knowledge of the Infinite and the finite on the same level. Who will deny that the Omnipotent One can, either by help of words or by the infusion of ideas into the mind, reveal these truths? Surely He, who created the intellect, and gave the power of speech to man, can illuminate his mind. Neither will an illumination in such a way be unbecoming to God. Not to His majesty; for if it were not unbecoming to His majesty to create man, it certainly is not unbecoming to His majesty to have a care over man, and to provide for his perfection and salvation. Not to His wisdom; for revelation is a new light which is added to reason to perfect it by manifesting new truths, or proposing more clearly some ob-

scurely known. God has a sufficient reason in so doing; for it is to manifest more perfectly His attributes, and to elevate man to a closer union with the Divinity.

Man can be taught by God. For this it is required, and sufficient, that man can hear God speaking, and understand Him. If man can be taught by man—if one man can speak to another, and be understood by him—surely the Infinite Creator can speak to His creature and be understood by him. If it is not below the dignity of man to listen to a human teacher, it certainly is not below his dignity to listen to God who cannot be deceived, nor deceive. The human mind is independent in the sense that it is not held to embrace a truth before it sees it to be a truth; but human reason does command us to embrace that which is proposed to us by a learned and truthful man; and much more so if that master be God, who is infinite in knowledge and veracity.

A revelation can be made in two ways; either God can speak directly to each individual, or by the help of legates, speak to the human race. Now either way is possible with God. To say that God cannot speak directly to each man is to place His power below that of man. Every moment during the day, man is speaking to his fellow man. To deny the second manner of revelation, is to deny the omnipotence of God. The only thing necessary is that a true legate can be known from an impostor. Now, miracles are such means. No one can work a miracle except through the power of God. A miracle is the seal of God, put upon a work, stamping it divine, and giving the legate divine credentials.

There remains for us to show the possibility of revelation from the fourth point of view. That God can reveal truths which may be known from the natural light of reason, we have sufficiently shown. That God can reveal positive precepts which do not necessarily flow from the nature of things, but depend upon His free and positive will, is easily seen from an analogy. God who is the Supreme Lord, certainly has greater power and authority than civil rulers. Now, they enact and enforce positive precepts which do not flow from the nature of things for

the purpose of promoting the good of civil society. God, therefore, can do the same. He can reveal positive precepts to manifest more vividly His supreme dominion, to promote the better observance of the natural law, and to determine more definitely all that pertains to the worship of Himself. Neither will this interfere with human liberty; for a wise law, instead of hurting liberty, directs it. God in giving positive precepts, also gives the necessary help to keep them. And thus, they become the occasion of merit.

But we are told the quarrel is with the mysteries; God cannot, say the naturalists, reveal truths which are above the comprehension of man, as for example, the mystery of the Blessed Trinity. Now, if there is no repugnance on the part of God, nor on the part of man, then the revelation of mysteries is possible.

God certainly knows such truths. There are many truths which are comprehended by the learned which the illiterate do not understand. But, this is no reason why they should reject them. They perform a most reasonable act when they accept them upon the authority of scholars. There are many truths in philosophy and science, which even the learned accept, although they do not comprehend them fully. Who has penetrated inwardly into the nature of vegetable and animal life? Who understands internally the laws of attraction and cohesion? Who can fathom the mystery of creation? Who can comprehend the agreement of human liberty with divine foreknowledge? Who can explain the union between soul and body? Who knows the intimate nature of electricity? These are natural mysteries which we believe, although we do not fully comprehend them. Should we not then expect to find mysteries in the supernatural order? Yes, we should be surprised if we did not. Now, men communicate natural mysteries; for a still greater reason God can communicate supernatural mysteries.

It is not necessary for belief, that we see the agreement between two ideas. If God says that such an agreement exists, and we understand the subject and predicate, that is all that is required. We perform a most reasonable act in believing such mysteries on the authority of God.

Yea, to reject revealed mysteries because we do not exactly see how the predicate is contained in the subject, is most irrational; and we are inconsistent. St. Thomas says that as it would be a sign of idiocy in an illiterate person to assert as false, truths—proposed by learned men, because he did not comprehend them; so it would be a sign of greater idiocy in learned men to reject as false, truths which were proposed by God, because they did not comprehend them.

We come now to the second part of our subject, namely, the necessity of a supernatural religion. We have said that such a help is necessary in order that man may know and practice the truths of natural religion, and reach his natural end and destiny.

It goes without saying that the principal truths of natural religion are the existence of a Supreme Being, the immortality of the soul, a future life of reward or punishment, the sacredness of life, the sanctity of home, and the practice of justice and truth. I do not think it necessary to show that these truths must be known, and must enter into the lives of the people if civil society is to exist and progress. Without them, might becomes right, and man's selfish passions, the directing principle. Now in order that man might know these truths, they should bear before them the greatest evidence. They should be almost evidently true. But most of them are not, and, following the reasoning of St. Thomas, of Aquin, we shall show that without a revelation, mankind would remain in ignorance of them.

From one of three causes, man, without supernatural assistance cannot come to their knowledge. First, man's inaptitude; a large percentage of the human race, on account of their mental incapacity, would never discern those truths by unaided reason. Anyone who has studied philosophy realizes keenly that it requires a good mind, a high degree of mental discipline, to reason upon those truths. Secondly, granting, that all men were mentally gifted and cultured, they could not find the necessary time for the investigation of those truths. The cares of life, the necessity of providing for themselves, and for their families,—business and labor—would preclude such serious study. Thirdly, granting

that all men were intellectually fit, and had time, they would want the necessary energy and ambition to prosecute such studies successfully. Granting all the foregoing suppositions (which are contrary to facts), on account of the sublimity of those truths, and man's having been born in ignorance, and subjected to passions, he would discover those truths only late in life, and would not be certain of them. From the study of the nature of man, and of the truths of natural religion, we are therefore led to conclude that a very small percentage of the human race would come to the knowledge of the truths necessary for the right institution, and prosecution of life, without supernatural help.

But some will say, we grant that the "a priori" reasoning seems sound and convincing, but facts are another thing. Does history bear out those conclusions? Yes, and that is what we shall proceed to show. The historical argument is conclusive in itself. For if it were within the power of unaided reason and will, to discover those truths, and live them out, four thousand years surely was a sufficient length of time in which to make the trial; I lay these down as historical facts: that the farther the Pagan nations got away from the primitive revelation, the more obscure and erroneous became their ideas about the truths of natural religion;—that they fell into the grossest errors, both intellectual and moral; that men's minds became so darkened, and their wills so corrupt, that Socrates, a Greek philosopher, four hundred years before the coming of Christ, cried out: "Unless some one comes to put aside the thick mist, no man can know how to comport himself towards God and man."

The Pagan nations of antiquity were the Chinese, Hindoos, the Chaldeans, the Egyptians, the Greeks, and the Romans. What were the beliefs and morals of those nations? The Chinese believed in a supreme reason called Tao, and in a heaven called Tien. They had no system of morality. Their emperor typified Tao, and their monarchy was a type of their heaven. Even after Confucius, five hundred years before Christ, their moral code was one of no utility, and was vain and empty.

The Hindoos had three principal divinities: Indra, the

god of air, thunder, and rain; Varuna, the god of the vault of the heavens; and Agni, the god of fire. These divinities were supposed to have wives who were worshipped as secondary deities. Their morality being founded upon the principle that man's life here is a state of misery, they taught that he must either become immersed into the supreme good (Pantheism), or lose his personality (next to annihilation). Hence, he must detach himself entirely from things earthly, and disregard all temporal affairs.

The Chaldeans first worshipped the stars. The sun was the supreme deity, and the moon a secondary deity. They believed in two great principles, the one—the true, the pure, the good, and the other, the spirit of darkness, untruthfulness and death. But finally they fell back into astrological superstitions, and worshipped the stars and the powers of nature.

The Egyptians believed that primeval matter from infinite darkness, begot by generation, the sun-god, who in his turn begot of his mother, other gods. The sun-gods were in different places, worshipped under different names. They attributed their civilization, their laws and arts to their gods. But at a later date they worshipped the animals. They had two principal divine bulls. Apis and Mnevis, and the latter they called the "Twice great and ancient god, and the great god and king of heaven and earth." Even women at their religious ceremonies indulged in the grossest licentiousness.

We have now reached the Greeks and the Romans. The Greeks worshipped Zeus as the god of the heavens, and Gaia as the goddess of earth. They had minor divinities. Homer and Hesiod—were their authorities on religion. Homer represented all the gods assembled on beautiful Olympus, presided over by Zeus. They believed that their gods had the form, desires, occupations, patriotic feelings, virtues, and the vices of men, and were subject to the inevitable decrees of fate. Their worship consisted of symbols, signs and ceremonies, and allegorical representations of legions, and portions of the mystical histories of their gods. Accompanying their worship were many indecent and immoral celebrations. Then arose the philosophers. Thales taught

that water was the principle of all things, Anaximenes placed it in the air, and Anaximander believed it to be fire. Pythagoras defied the powers of nature, and taught the transmigration of souls. Plato came nearest of all the philosophers to the truth. He taught the existence of a supreme Being, had a vague notion of the fall of man, a distinct idea of the immortality of the soul, and a hopeful belief in a future life. Aristotle, although admitting a supreme intelligence, rejected his personal, wise and providential direction of human affairs by teaching that all things were fixed and unchangeable. Denying the free will of man, he struck down the basis of morality. Epicurus taught that happiness is the supreme god. Zeno taught that everything is god. Religion began to wane among the Greeks. No one could be believed, no one trusted. The illicit love of boys prevailed everywhere. Pederasty was common. Art became most immoral, pandering to the grossest sensuality. Aphrodite and their other goddesses were worshipped by very immoral rites.

The religion of the ancient Romans was most contradictory. Whilst they had one supreme god whom they called Jupiter, nevertheless by impersonating the powers of nature, they split up his unity. And in the end the most trivial occupation of man had its own tutelary deity. While art was the characteristic element of the Grecian religion, morals and politics were that of the Romans. But even in the time of the Tarquins, Greece began to exercise an influence on the religion of the Romans, and with it came idols, then Greek modes of worship; and in their train followed immorality and the loss of civic virtues.

The Romans now praised justice, but nowhere practiced it. They strove to subject the whole world to their power. The state became supreme; man, as such, was nothing; everything was swallowed up in his citizenship. The State was their divinity, and all things must be made subservient to it. After drinking in the blood of other nations, Rome turned upon herself. Civil strife was rampant, and bloody wars ensued. Fratricides, homicides and suicides were frequent. Under the Emperors, the confusion and moral depravity especially grew worse. The feasts of the Lupercal

and Floreal were celebrated with wanton lasciviousness and debaucheries. Obscene and immoral plays prevailed at the theatres. Life was no longer regarded as sacred, and suicides caused no surprise. This unbelief and immorality were followed by the grossest superstitions. Astrologers, sorcerers and soothsayers, swarmed to Rome where they played upon the credulity of the people. The philosophers were powerless to offer any resistance. They had a few followers indeed, but that was all. Their lives conflicted much with their teaching. Amid the prevailing confusion they sought comfort and hope from the Sibilline Books, which announced that one day man would rise to a higher and holier state, and return to the early age of happy innocence. Virgil announced the approach of it, but the prophetic words of Cicero were most remarkable: "There shall be no longer one law at Rome, and another at Athens, nor shall it prescribe one thing today, and another tomorrow, but one and the same law eternal and immutable, shall be prescribed for all nations and times, and the god who shall prescribe, introduce and promulgate this law, shall be one and supreme."

To sum up, we may say that the Pagan nations of antiquity gradually lost the knowledge of a personal god, and fell into the most degrading idolatry. With this belief gone, the foundation of morality was snapped asunder. The lowest vices were stamped with the seal of religion. The temples of the gods were the scenes of unbridled lusts, and immorality of the worst type formed the essence of the heathen religion. Cruelty, its inseparable companion, showed itself everywhere; in the endless bloody wars, in slavery, in the degraded condition of woman, in the strangling of cripples, in the bloody contests of the gladiators, and in the so-called rights which parents claimed over their offspring.

In answer to all this, the rationalists may say perhaps, the time and condition of the human race were the causes, and if a revelation had been given they would have been no better off; these same errors and vices would have prevailed.

A complete answer to the objections is found in the history of the Jewish people. This people, right in the very midst of the Gentile world, surrounded by them on all sides,

through a supernatural religion, retained the knowledge of the one true God, a belief in the immortality of the soul, a belief in the future life of reward and punishment. Life was held sacred by the Jews; the sanctity of the home was guarded and respected; purity was taught; authority was respected; and justice and truth were praised and practiced.

Again, the rationalists may say: Are there not many infidels of the present day who believe in and practice the truths of natural religion? I answer that I believe there are a few; but it is owing to their Christian education, or to their living in a Christian community; not from infidelity, but from Christianity have they derived their principles of right living. In confirmation, I ask you what do the leading rationalistic scholars of the day teach? Hume and Boyle teach skepticism; Spinoza, Fichte, Schelling, Heggel, and Vocherot, teach Pantheism; Kante teaches subjectivism; and Buchner, Huxley, Spencer, and Fouille, teach Agnosticism.

In conclusion, to show that it was not due to the want of culture that these nations erred so egregiously on moral and intellectual subjects, I place before your consideration one eloquent fact; it was the Pagan nations that have given to the world the greatest law-givers, generals, orators, poets, philosophers and artists! To these nations belonged Solon and Lycurgus, Hannibal and Cæsar, Demosthenes and Cicero, Homer and Virgil, Aristotle and Socrates! It was during this period, and among these people that Apollo, Diana and Venus were conceived and brought forth!



THE COCKLE AND THE WHEAT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—When our divine Lord spoke the parable which constitutes today's Gospel, He was standing on the historical shores of the Sea of Galilee. A great crowd had come out from the city of Capharnaum, and were eagerly awaiting such time as the great Teacher and Master would begin to speak. A boat was drawn up on the shore, and into this boat Christ entered, and seated himself. Back over the heads of the people were smooth fields, sloping towards the water's edge. They were covered with green grass; but running through them were beaten winding paths, and here and there were huge rocks and clumps of cactus-like thistles. Sitting then, as was His custom, with this great throng of people around Him, Christ stretched forth His divine hands and began to speak.

He first compared His kingdom to a vast field, which contains different kinds of soil, the Word of God to the seed, and Himself to the sower. That which fell by the wayside was picked up by the birds; that which fell among thorns was choked; that which fell on stony ground was soon scorched by the sun; and that which fell upon the good ground brought forth various folds of fruit. After explaining that parable, He spoke another, and it is the one which I have just read. He spoke it to teach us that the good, and the bad will always be found within His Church, that the Church will be persecuted to the end, and that such must needs be for the sake of the elect.

"The kingdom of heaven is likened to a man who sowed good seed in his field. But, while the men were asleep his enemy came and sowed cockle among the wheat, and went away. When the blade sprang up and brought forth fruit, then appeared also the cockle."

My brethren, this picture was a very familiar one to those Eastern people. Savage feuds were common occur-

rences among them, and often split up families, and whole tribes. The weaker foe, because he was weak, could not have recourse to open attack, but must resort to trickery and treachery. Hence often at night, under the cover of darkness, we find him creeping into the fields of his enemy and sowing cockle among the wheat. Cockle is a species of grass containing intoxicating properties, is poisonous, and much resembles wheat, as long as the ear is unformed. It therefore could not be very easily detected until the wheat was almost ripe.

The devil is the eternal enemy of God, and after the precepts of the Gospel have been implanted within our souls by the Almighty, when the pastors of the Church are off their guard, and the faithful are indolent, he comes and plants likewise within our souls the cockle of evil and wickedness. God loves the light, and always works in the light, but the devil loves the darkness, and always works in the darkness.

"And the servants of the householder came and said to him: 'Sir, didst thou not sow good seed in thy field? Whence then hath it cockle?' And he said to them: 'An enemy hath done this.' And the servants said to him: 'Wilt thou, that we go and gather it up?' And he said: 'No, lest in gathering up the cockle ye root up the wheat also with it. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers: 'Gather up first the cockle and bind it in bundles to burn, but the wheat gather into my barn.'"

My brethren, the servants of the master were not aware of the quarrel, and were surprised when they found the cockle among the wheat. And not being skilled in husbandry, they were for pulling up immediately the cockle. But the master is experienced, and he knows that it is next to impossible to uproot the cockle, without destroying at the same time much of the wheat. He knows that the only reasonable thing to do is to wait till the harvest time, until the wheat has become ripe, when it can be easily distinguished from the cockle, then make the separation. And he says to the servants, just wait until the harvest time, and when the fields have been mowed, I shall order the reapers

to make the separation, and to burn the cockle, and to put the wheat into the barn.

Let us now apply this part of the parable: Whom do these servants signify? St. Jerome, the greatest Scriptural scholar understands them to be angels. But St. Augustine thinks that they signify men, especially those over zealous, but not too wise members of the Church. We shall accept the second interpretation as being the most practical at least.

My brethren, is it not a fact that some over zealous Christians would like to drive out of the Church all sinners—at least confirmed and habitual sinners? They would tolerate within the Church, none but the good, forgetting at the same time, that they once were sinners. What if the separation had taken place when they were found, not among the saints, but among the sinners? Some of the greatest sinners have become the greatest saints. Could there have been greater sinners than St. Mary Magdalene and St. Augustine? Yet, who are greater in the catalogue of the saints? Sinners are a lesson and a warning to the saints? Without sinners in the Church where would we find the occasions for works of zeal? We must not forget that Christ came to call sinners, and not the just to repentance; that He left the ninety-nine sheep to go after the one that was lost; and that there is more joy in heaven over one sinner that doth penance, than over ninety-nine just that need not penance.

Some over zealous pastors and lay Christians too, would wish to draw the sword against all the persecutors of the Church, seemingly forgetting that God could, if He so willed, send ten thousand angels from heaven to fight His battles, and against Whom the whole world would be powerless. Let us ever remember the words of Christ to St. Peter, who drew his sword and cut off the ear of the servant of Malchus, because he struck our divine Lord in the face: "He that taketh up the sword, will perish by the sword." God permits persecutions, and draws out of them good. Persecution drives out of the Church traitors. Persecution arouses to action the half hearted Catholic. Persecution even serves to strengthen the faith of the strong.

It is only when the country is attacked that we find out the traitors, and the true patriots. It is war that makes the general. It is in combat that we gain strength. The storm drives deeper into mother earth the roots of the trees. The blood of the martyrs is the seed of the Church.

My brethren, let us never be scandalized when we see sinners within the bosom of the Church. Good and evil must and will exist together until the final separation. It was the mission of Christ, and it is the mission of His Church to turn sinners from their evil ways, to keep the just from falling, and to make the holy, holier. Where there is much wickedness you will find invariably much goodness. It seems to be a universal law that extremes are found together. And, if there were no darkness we would not appreciate the light. If there were no storms, we would not appreciate the sunshine. Without the cross we could not appreciate the value of the crown. Instead of being scandalized let us set about to work for their conversion, and take heed lest we ourselves fall. God oftentimes punishes the over-captious and critical by allowing them to fall into the very faults which they too severely censured in their neighbors. We are all walking on slippery ground. It is only God's grace that keeps us from falling; for as St. Augustine truly said: "There is no sin in the Decalogue that he could not commit, if God's grace did not forestall him." Besides, even in the lives of the best there are many imperfections and minor faults.

When persecutions arise, let us not grow timid or fearful. The Church has been founded by Christ to do His work until the end of time. He is with the Church, and His Spirit guides, directs and sustains her. He built her upon a rock, and the gates of hell will never prevail against her. She has been persecuted in every age, and she has overcome them all. The powerful ones of this earth have risen up against her, but they all found their St. Helena. Out of every struggle she has come forth victorious, stronger, purer, younger and more vigorous. Christ is only sleeping in Peter's bark to try our faith, and when the clouds are blackest, the storm fiercest, and the boat is about ready to

sink, He rises up and says: "Peace, be still!" And a great calm ensues.

But, my brethren, let us fear and tremble at the thought of the final separation, when God will weed out of His kingdom, all evil. Have we not allowed the devil to plant his cockle among God's wheat? Bad and wicked thoughts are the cockle, and the fruit is all kinds of sin and evil. At the end of the world after Christ has been wafted to this earth in great power and majesty, and we have been assembled in the valley of Jehosaphat, He will say to His angels: "Place the good on My right, and the wicked on My left hand"; and to the former He will say: "Come, ye blessed of My Father, and possess the kingdom prepared for you from the foundation of the world"; and to the latter, He will say: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."



THE CHRISTIAN RELIGION SATISFIES THE DEMANDS OF REASON, AND THE ASPIRATIONS OF THE SOUL.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.,
BEFORE THE HOLY NAME SOCIETY.

Dear Members of the Holy Name Society:—In our first discourse on "Revelation", we showed, first, that a supernatural religion is possible, because it is consonant to the nature of God and man; and secondly, that it is necessary, because without it man cannot know the truths of even natural religion clearly, and with certainty. To-night we begin to prove the actual existence of a supernatural religion.

There are two ways of doing this: first, by showing that miracles are the criterion of Revelation, and that they have been worked in favor of a supernatural religion; and secondly, by the study of the doctrines of the Christian religion showing their superior excellence. Now, we intend to begin with the latter method first, and show that the doctrines of the Christian religion are most conformable to reason, and answer its legitimate aspirations.

You will readily see that this is a big subject, and cannot be done justice in one evening's discourse. Tonight we shall confine ourselves, therefore, to the question,—*"The Christian Religion Satisfies the Demands of Reason, and the Aspirations of the Soul."*

There are four questions which have ever engaged the attention of man. The illiterate as well as the wise man, has ever been anxious to know about the existence of a Supreme Cause, about the origin of the world, about the origin and nature of man, and about man's last end, and how he is to reach it. As soon as reason begins to open these questions spontaneously, as it were, force themselves upon our minds, and will not quit us until we answer them. We may drive them out and banish them for a time, but

they will come back, and press for a solution. I appeal to the personal experience of each for a confirmation of this assertion.

The Christian religion gives no uncertain answer to these inquiries of the soul. The Christian religion tells us emphatically that the supreme cause of all things is God; and that this God is one, true and living, the Creator of the heavens and the earth; that He is omnipotent, eternal, immense, incomprehensible and infinite in all His attributes; that, although he is in all things, and through all things, and back of all things, He is distinct from the world and creatures; and that He is independent and sovereign, most blessed in Himself and of Himself. And by teaching the mystery of the Trinity, it explains rationally how God lives within Himself and suffices for His own beatitude.

The Christian religion tells us not only about the origin of the world, but about its end, and how it is directed by Divine Providence towards that end. It teaches us that the one true God by the most free act of His will, drew the world out of nothing; that He was moved to this, simply by His infinite goodness, and not to increase His happiness, but to manifest externally His glory; and that He directs and governs the world strongly, but sweetly, bringing good out of evil, ordering all things from the beginning to the end, for the accomplishment of His purposes. In these few words we have truths which the wisest philosophers of antiquity attempted in vain to discover. No philosopher before the time of Christ taught the doctrine of creation; and no philosopher before the time of Christ, so much as dreamt of the paternal providence of God. Aristotle, in whom unaided reason reached its summit, taught that all things were fixed and unchangeable.

The Christian religion tells us that we are all descended from Adam and Eve. It teaches us that man is composed of body and soul; that the soul is spiritual, free and immortal; that there are two laws in us, the superior, and the inferior; that the former is ever urging us upward to the love of the true, the beautiful, and the good, whilst the latter is constantly dragging us downward to the low, the sensual, and the base. It teaches us that this was not the

primitive condition of man, but is the effect of a fall from a higher state. It teaches us that God, in order that man should not despair, sent into the world, His Son, whose suffering in the flesh redeemed us from the servitude of sin and merited grace, by which we could live pious lives, and reach our final end—God.

In the mysteries of the Incarnation and Redemption, reason can see how an offended, infinite being can be appeased, and sin forgiven. Christ suffers in the human nature, and on account of its being united to the divine, in the person of the Word, the sufferings have an infinite value. Thus infinite justice and mercy meet and kiss, and reason learns the solution of a question which before it was powerless to solve. And finally, the Christian religion tells us that there is a future life of reward and punishment, and that it is eternal. This truth is the fulcrum of the ethical world. Without it civil society could not exist. Evil would flourish, and good would disappear from the face of the earth: It is this truth which curbs the passions of man, and leads him on to virtue and holiness. Do not attempt to tell a man of experience, that the love of goodness and virtue for their own sake, can take its place. That principle cannot bridle the passions of sensuality, covetousness and revenge. You, who live in luxury and refinement, and have all your wants and desires satisfied, might preach it to your likes. But I tell you, you dare not preach it to the strong lusty man, when under powerful sensual temptations; you dare not preach it to the poor man living in a hovel, when you live next door in a palace; you dare not preach it to your subject when smarting under severe chastisement. It is a child's play-house which will topple over at the first gush of strong temptation.

The school of Christianity is free from all philosophical errors, whilst outside her, the most absurd errors flourish. Her skirts have been kept clean of the errors of the eternity of matter, dualism, polytheism, pantheism, fatalism, etc. Against such aberrations she has declared her anathemas. If some absurd doctrines are attributed to her, it comes from a false interpretation of her creed. Thus do her enemies attribute absurd doctrines to her, by interpreting wrongly

her teaching on the Trinity, Original Sin, the Incarnation, and the Redemption. We are reported as teaching that God is one and three under the same aspect, whereas, the true doctrine declares that God is one in nature, and three in person. We are reported as teaching, that original sin is a voluntary act of the sinner, depriving man of the owed gifts of nature, whereas, the true doctrine declares that it is not a personal fault, but a state inherited from our first parents, and which deprives us of the original justice in which they were first constituted. We are reported as teaching the mixture of the divine and human natures in the Incarnation,' whereas, the true doctrine declares distinctly that each nature remains intact and whole after the union. And finally, we are reported as teaching that man is justified without any change of heart, whereas, the true doctrine declares that we must suffer with Christ, and do penance, if we wish to reign and be glorified with Him.

Dear members of the Holy Name Society:—All the doctrines of Christianity are harmoniously united. There is no conflict, no clash among them. One naturally flows from the other. This unity is so remarkable that you cannot deny one without denying others. Thus for example, the Incarnation and Justification follow so closely and logically from the Trinity that if we deny the Trinity, the Incarnation falls, and Justification loses its force and reality. The unity among the doctrines has been so admirable that heretics have never denied a single doctrine of consequence, without attacking the whole body of revealed truths. This so happened in the history of Arianism, Pelagianism and Nestorianism. Moreover, the doctrines of the Christian religion are summed up in and recapitulated in the mystery of the Redemption, for it supposes first, the Trinity, since it is the effect of the advent of the Son of God, Who took flesh through the power of the Holy Ghost to satisfy the Father; and it supposes original sin which it is intended to repair. From it follows Justification, by which the fruits of the Redemption are applied to sinners; from it flow the Sacraments, through which graces merited by Christ are dispensed to souls; and, from it follows the glorification of body and soul, to which it ultimately tends. Nay, all the

precepts of the Decalogue flow logically from the Trinity and Redemption; for all of them may be reduced to two, the love of God, and neighbor; and this double love springs from the contemplation of the infinite perfections which shine forth in the Trinity, and also from the consideration of the benefits which accrue from the Redemption.

The truths of the Christian religion, by their depth satisfy the greatest intellects, and by their simplicity are aptly suited to the capacity of the uneducated. The truths of Christianity are so profound and broad, that they supply inexhaustible matter for the investigation of the learned. Need I tell you that for nineteen centuries theologians have been delving into the doctrines of the Trinity, Incarnation, Redemption and Grace, and have not yet exhausted them. Need I tell you, that by a comparison of the doctrines among themselves, and with the principles of reason, theologians have deduced, and are deducing, many new conclusions which have enlarged, and are enlarging the field of theology; and still they have not exhausted the truths of Christianity.

On the other hand, the truths of the Christian religion are so simple that in a few words they can be put into a symbol, which by a little study can be mastered even by children. In Catholic catechisms the most sublime truths are learned by the little ones—truths which the greatest Pagan philosophers were ignorant of. Hence Christianity satisfies the learned and the unlearned; the former sees in it an inexhaustible source of knowledge, and the latter a simple answer to the simple inquiries of the soul.

The Christian religion presents the most perfect code of ethics. In order that such a code may be safe, sound, and complete, it must comprise three things: namely, our offices and duties toward God, toward our neighbor and toward ourselves. Now Christianity teaches that these flow from the love of God. When Christ was asked by the doctor what was the greatest commandment of the Law, He answered: "Thou shalt love the Lord, thy God, with thy whole heart, with thy whole soul, and with all thy mind." This is the greatest and the first commandment. And the second is like to this: "Thou shalt love thy neighbor as thyself." Upon these two commandments depend the whole law and the

prophets. A simpler, a nobler, and a more perfect foundation for ethics has never been discovered. From it flow our duties toward God, neighbor and self. If we love God above all things, we shall freely acknowledge His supreme dominion and worship Him, not with the chilling, freezing worship of the rationalists, nor with the impure worship of the Pagans, but with a fervent, burning, chaste worship, which will draw us to the imitation of the divine perfections. "Be ye therefore perfect, as your heavenly Father is perfect;" such words beget in us a fear, not servile, but filial, and an obedience and devotion which will move us to forsake our own glory and interest to promote that of God's.

This love of neighbor as self, is not restricted to relations, friends and countrymen, but embraces the human race; the Greek and the Barbarian, the Jew and the Gentile, the slave and the free man, for all have been redeemed by the precious blood of Christ, and are called to Immortality. To this Christian principle must be traced that love of enemies which prevails in many places, and to it must be traced the poor houses, the orphan asylums, the reformatories, the homes for the aged, the maimed and the lame.

Christianity teaches man to acknowledge his own dignity. It admonishes him to put aside the works of darkness, and put on the new man, Christ. It teaches him that if he wishes to avoid sin he must moderate his desires by temperance, and deny himself, even in lawful things in order to overcome the unlawful. It teaches him to respect and reverence his soul and body, for they are the temples of the Holy Ghost. It exhorts him to practice virtue, to be humble without being cowardly, to be obedient without being servile, to be perfectly continent and to consecrate his life to the service of God, and his neighbor.

The Christian religion not only tells man to keep the law, but it also offers him the means. First, it places before him a perfect exemplar in Christ, who began to do and to teach, and whom the rationalists admit to have been the most perfect man that ever walked the earth. Rightly He could say to His disciples: "Whatsoever I have done, do you also." We know the power of example—"Words move", as the philosopher says: "but examples draw". Secondly,

it gives an efficacious sanction to the law. During this life it offers to the just, even amidst many tribulations and crosses, peace and joy of conscience, and it promises them an eternal recompense in the next world: "Every one", says Christ, "that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall possess life everlasting." And thirdly, it gives the necessary strength to keep the law. To fulfill that which is above our natural powers, grace is freely given, and to those who are weak by nature to do even the things of nature, sufficient grace is given: "I can do all things", says St. Paul, "in Him Who strengtheneth me."

Dear Members of the Holy Name Society, the Christian religion answers all the demands of the sensitive faculties. By its sacrificial act of worship, it satisfies the demand for external worship. Today, and during nineteen hundred years, all over the world, there is, and has been, renewed on Catholic altars in a most solemn and unbloody manner, the Sacrifice of the Cross. Nothing can be more excellent than this rite. In it we have prayers and ceremonies, songs and divine readings, which excite and stir up pious feelings conducive to true holiness. The same may be said of the Sacraments, and of the Sacramentals; our feast days succeeding one another in wonderful order, bring before our minds and represent sensibly the mysteries of faith.

The Christian religion satisfies the demand for comfort and solace. Reason cannot conceive why God who is infinite goodness, permits man whom He loves to be subject to so many evils. But Christian faith says why. It tells man that the miseries of life are the punishments of sin, are necessary for his probation, for his virtue, for the increase of his reward, and that they offer a most safe way to eternal happiness. Hence we are glorified in our tribulations, knowing that if we suffer with Christ, we shall be glorified with Him, that if we are separated from our dear friends for a while, we shall be united to them eternally in Heaven.

The Christian religion satisfies the demands of the sensitive faculties by sanctioning human activity and inculcating the law of labor: "In the sweat of thy brow thou

42 THE CHRISTIAN RELIGION SATISFIES THE DEMANDS, ETC.

shalt eat thy bread." The Christian religion fosters the arts and sciences, because they promote the glory of God, and the good of man; she cherishes commerce and industry, because they alleviate the necessities of the indigent, and spread Christian charity. In a word, whatever is good, true, beautiful, holy, just and merciful, Christianity cherishes, fosters and promotes, because they advance the kingdom of God in the hearts of men.



SERMON ON CATHOLIC FAITH.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The parable, which constitutes to-day's Gospel was spoken by our Divine Lord during the third year of His public ministry, in a quiet and secluded part of the city of Jerusalem. It was spoken directly to the man to whom He had restored sight, and was intended to comfort him, because he had been put out of the Synagogue on account of his honesty and sincerity.

And after he had been healed by Christ, he was questioned concerning this great miracle, and he answered their inquiries, by saying: "I was born blind; that man whom they call Jesus made clay, anointed my eyes with it, and told me to go and wash in the pool of Siloe. I went; I washed, and I see." And when they further questioned him to try to make him contradict himself he said: "I have explained it to you, and you have heard it. Why do you want to hear it again? Do you too wish to become His disciples?" Smarting under this irony, they began to load him with taunts. Instead of quieting him, they made him bolder, and he finally said: "It was never yet heard that any one opened the eyes of a man born blind. So if He were not from God, He could do nothing."

At these words the Scribes and Pharisees became enraged, and they cried out: "You are nothing but a mass of sins, and do you propose to teach us?" Then it was that our Divine Lord sought out the man and worked a still greater miracle. He opened the eyes of his soul; he bestowed upon him the gift of faith; and afterwards spoke the parable to comfort and console him.

My brethren, this similitude of the sheep fold was a figure very familiar to the Jews. Even at the present day, in those Eastern countries, it presents the same general characteristics.

At nightfall, the shepherd gathers his fleecy flock behind some encircling wall which is crowned with clumps of thorn bushes. On the outside, under the shadow of the wall there lurk various foes. The wolf prowls about, the

panther leaps around, and the robber finding the gate fast barred, climbs up and creeps along the wall. But the shepherd is watching, and wards off all danger. And at the dawn of the morning he takes up his crooked staff, and leads the sheep out of the fortress. One by one he counts his fleecy charge, and leads the way into fresh pastures. Every now and again he utters a shrill cry, and the scattered sheep huddle together at his feet. But let the voice of a stranger be heard, and instantly the sheep stop grazing, raise their affrighted heads, and scamper away, for they know not the voice of the stranger.

My Brethren: As the gospel is not lengthy, let us take it up, sentence by sentence. "I am the good shepherd. The good shepherd giveth his life for his sheep." Our Divine Lord here contrasts Himself with the Scribes and Pharisees, mercenaries who come like wolves and rend and tear and destroy the sheep. Christ is the good shepherd, who was promised by God, revealed by Moses, foretold by the Prophets, and destined to redeem and govern the people. Christ the good shepherd, did literally lay down His life for His sheep. And the pastors of the Catholic Church, in every age have been ready, and have laid down their lives during pestilence and persecution for their flocks.

"But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf seizeth and scattereth the sheep." Our Divine Lord now contrasts Himself with another class of wicked pastors—hirelings; men who care for the flock simply with the view of gain. And when they scent any kind of danger, forsake the sheep, leave them to their fate, and take safety in flight. The consequence is in so far as they are concerned, the wolf scatters and devours the sheep.

"And the hireling fleeth, because he is a hireling, and hath no care for the sheep." Christ gives us a very evident reason why the hireling fleeth; because he worketh simply for gain, loveth not the sheep, has no care for their welfare, and only renders "quid pro quo" a service equal to the money paid. This was particularly true of the Scribes and Pharisees whom our Lord wishes to censure.

"I am the good shepherd; and I know mine, and mine know me." Christ here applies to Himself the qualities of a good shepherd. He knows His sheep; He can call them by name; and His knowledge is accompanied by love, and beneficence. The sheep, in their turn, on account of this knowledge and love, know Him, believe in Him, hope in Him, and love Him.

"As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep." Our Divine Lord wishes to teach us that His love for the sheep, and their love for Him is like unto the love, which exists between the Father and the Son of the Adorable Trinity, although infinitely inferior to, and beneath it. The divine and uncreated love is the source and origin of all love. The Father desired that His natural and uncreated Son, Jesus Christ, should love His adopted sons, men; who in their turn would faithfully repay such love. The love was similar, but unequal. The second clause of the sentence teaches again the quality of the good shepherd. The words—"I lay down My life for My sheep," are immediately connected with the following—"I know mine, and mine know Me," and are the consequence of it. From the intimate knowledge springs the love. Christ was prepared to lay down His life for His sheep, which He did shortly afterwards.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd."

These words refer in the first instance to the Gentile world in contradistinction to the Jewish world, to which Christ and the Apostles first went. He speaks in the present, and calls them already His sheep, because He anticipated their call, and foresaw at no distant time their entrance into the kingdom. "They are not of this fold", because they are scattered abroad, and have no place wherein to congregate safely. "Them also I must bring" into the fold by bestowing upon them the light of faith, as I am constituted by My Father "the light to enlighten the Gentiles". "And they shall hear My voice, and there shall be one fold, and one shepherd." The two peoples, the Jews

and the Gentiles are to enter the one fold founded by Christ, who is to be the chief shepherd. And all other shepherds are to be dependent upon and subordinate to Him. Such, my brethren, is a running commentary on this touching Gospel.

Now what are the lessons? The first lesson I would draw, is the superiority and greatness of the Catholic faith. You will remember the occasion of the parable. The young man who had been born blind, after he had been healed, on account of his honest profession, was driven publicly out of the Synagogue. Then Christ received him into His kingdom, conferred upon him the gift of faith, and spoke the parable to comfort him. What a priceless gift is Catholic faith! To know with certainty what we must believe, and what we must do in order to be saved; and not to be tossed about by every wind of doctrine, and perturbed by every theory of morals—what can be compared to this great gift! The Catholic believes most firmly that he is a pilgrim here, has pitched his tent but for the night, and is passing on to his eternal home beyond the skies; which he believes is a place of unalloyed happiness and bliss. And he has the firmest hope that no matter what storms may arise, if he be faithful to the divine Pilot, he will arrive safe and triumphant into the heavenly port.

The second lesson I would draw, is the contrast between the shepherd and the hireling. Where but in the Catholic Church will you find men who lay down their lives for their flock. Persecution will not drive them away! They do not call upon the civil power to defend them when doing missionary work among the heathens, and thus entangle the nations in war. They go to the rack and the dungeon silently, and pour out their blood like the Divine Master, that it might fructify and bring forth a wonderful harvest of souls. Pestilence does not frighten them! When necessary they will face contagious disease in its most malignant form to administer the Sacraments, and give consolation to the dying. They are the true shepherds; they know their sheep, and their sheep know them; and there springs up between them the truest, warmest and purest love.

And the third, and last lesson I would draw, is to do all

in our power to hasten the day, when there shall be again one fold and one shepherd; to hasten the day, when our non-Catholic brethren shall return to the faith of their forefathers and worship at the same altars with us, and partake of the same spiritual food and drink.

Our first duty, however, is to our own people—to keep the faith pure and undefiled among them. The Apostles were sent first to the children of Israel; afterwards to the Gentile world. We are to imitate them. “But other sheep I have, which are not of this fold; them also I must bring; and they shall hear My voice, and there shall be one fold, and one shepherd.” You, brethren of the laity can hasten this union; first by good example, by living good Catholic lives, by putting into practice the teaching of the Church, allowing her doctrines to permeate and leaven your daily lives:—“Words move, but examples draw!” “By their fruits you shall know them.” A good practical Catholic teaches silently, but eloquently, all day long. You may not perceive the immediate effect of this; but remember, all great forces do their work secretly, almost imperceptibly. You can hasten this union, secondly, by understanding Catholic doctrines better, by being able to explain them, when misrepresented, and defend them when attacked. In this age of unrest and inquiry, there is an obligation upon Catholics to know their creed well. You do not have to study learned works—A small catechism, and a book like “The Catholic Belief” are sufficient. A simple statement of our belief is often the strongest proof; “For truth has such a face and mien as to be loved, needs only to be seen.” The intellect has been made for truth, and truth by its nature draws the intellect to itself, as the magnet does the needle. You can hasten the day by prayer; and without prayer you cannot hasten it. “Paul planteth, Apollo watereth, but God giveth the increase.” Faith is a divine gift. Christ died to save all men, and He wishes them to come to the knowledge of the fullness of truth. Let us pray, pray often, and pray fervently that all men may meet in the unity of the faith, in the perfect knowledge and likeness of Jesus Christ. You may convince the intellect by reasoning, but it takes the grace of God to move the will!

DIVINITY AND HUMANITY OF CHRIST.

CHRISTMAS SERMON, PREACHED AT ST. JOSEPH'S CHURCH,
HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—Today, we celebrate the birth of Jesus Christ, the coming of the Son of God into the world. Today is the great Christian festival, and all hearts are filled with joy and gladness. And,

“Some say that ever 'gainst that season comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long.”

Yes, on this day all Christians should be glad and rejoice; for some nineteen hundred years ago and more, the Christ, the Messiah, the Expected of Nations, had come; on this day the Lord, the God, the Savior, the Alpha and Omega of all things came and dwelt amongst men; and from out the depths of the blue sky was heard the angel's song: “Glory to God in the highest, and on earth, peace to men of good will.” Christmas means this and more to Catholics, and therefore our souls are filled with joy and gladness, which find expression in this celebration nigh universal.

In the village of Nazareth there lived a Virgin, who was espoused to Joseph, and both were of the royal house of David. One day as the maiden knelt in humble prayer, she was visited by an angel who announced to her that she would miraculously conceive and bring forth the Christ, the Son of the Most High. Joseph being of the tribe of David, must repair to Bethlehem to be enrolled. Accompanied by his young spouse, he quits the hills of Zabulon and journeys on to Bethlehem. They traveled four days, passing over the plains of Esdralon, En-Gamnum, Sichem and Sion, until they espy the city of David.

Bethlehem was situated on a long, whitish hill, whose slopes were covered with vines, olive and fig trees. En-

tering they met other travelers who, under the shelter of the rude galleries were spreading their mats, while all around them were beasts of burden, blocking up the courtyard.

Mary and Joseph have come late; they are poor, and her time is drawing near; they receive a cold welcome, and are told that there is no room for them. But the chalked hills of Judea are honey-combed with caves, some of which are used to shelter such beasts of burden as the public stables cannot accommodate. Into one of these Mary retires, unable to find refuge elsewhere. And here on a cold winter's night, far from all assistance, amidst the straw, she brings forth painlessly, and without effort, as a ripe fruit plucked from a branch, Jesus Christ, and wraps Him in swaddling clothes, and lays Him in a manger.

O Virgin Mother, take that Child, fondle Him, caress Him, press Him to thy bosom, and make up by the warmth of thy caresses for the coldness of the world! Those tiny hands that reach out to thee are divine! Those lips that touch thy chaste breast are divine! That cry is divine! For that Babe, which thou hast brought forth, is the Christ, the Messiah, the Lord, true God, and true Man!

My Brethren, in Jesus Christ there are two natures, the nature of God, and the nature of man. By man, we mean that Christ assumed, not a phantom of a body, not a heavenly body, but a real, earthly body, which was formed from the substance of the Virgin Mary in time; and also, that He assumed a true, rational soul like ours. And by God we do not mean that Christ was simply the most perfect of men, with a divine mission, in whom the Godhead dwelt and operated, but we mean that Christ was true God, the Second Person of the Adorable Trinity, begotten of the Father from all eternity, possessing the divine nature in all its fullness and entirety; and consequently there were in Christ one person, two wills and two operations. Such is the mystery of the Incarnation.

Just a word or two about the human nature of Christ, as it is scarcely questioned now. Jesus Christ was a real and true Man. "See My hands, and feet, that it is Myself; handle and see, for a spirit hath not flesh and bones, as

you see Me to have." (Luke XXIV 39); "Behold thou shalt conceive in thy womb, and shall bring forth a Son; and thou shalt call His name Jesus." (Luke I, 31); "Then He saith to them: 'My soul is sorrowful even unto death; stay you here and watch with Me'." (Matt. XXVI, 38.) For three years Christ lived a public life, eating, drinking and conversing with men. And after having been cruelly scourged, He was finally nailed to a cross, and there died between two thieves. All of which proves conclusively that He was a real and true man, possessing a fleshy body and a rational soul.

"Why have the Gentiles raged, and the people devised vain things? The kings of the earth stood up, and the princes meet together against the Lord, and against His Christ. Let us break their bonds asunder, and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them, and the Lord shall deride them. Then shall He speak to them in His anger, and trouble them in His rage. But I am appointed by Him over Sion, His holy mountain, preaching His commandment. The Lord has said to me: Thou art My Son, this day have I begotten Thee, ask of Me and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth, for thy possession. Thou shalt rule them with a rod of iron, and shall break them in pieces like a potter's vessel."

These words of the second Psalm of David evidently refer to the Messiah. And from this speech we learn that the princes, and the kings, and the powerful ones of the earth are to contend, cry out and wage war against Him, but that He will come out of the conflict victorious, and will establish His rule over all nations, and that His kingdom will have no end. In whom was this prophecy fulfilled? Not in David, nor any other Jewish King, but in Christ alone, the Anointed, the Son of God.

"At the first time, the land of Zabulon, and the land of Nephtali was lightly touched; and at the last, the way of the Sea, beyond the Jordon of the Galilee of the Gentiles was heavily loaded. The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied

the nations and hast not increased the joy. They shall rejoice before Thee as they that rejoice in the harvest, as conquerors rejoice after taking a prey when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor, thou hast overcome as in the day of Madian. For every violent taking of spoils with tumult and garment mingled with blood shall be burnt, and be fuel for the fire. For a child is born to us, and the government is upon His shoulders, and His name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace; He shall sit upon the throne of David, and upon His kingdom; to establish it and strengthen it with judgment, and with justice from henceforth and forever; the zeal of the Lord of Hosts will perform this."

This prophecy of Isaias, too, is certainly Messianic. The Rabbis, St. Matthew, St. Luke, and all the Fathers have considered it such. That child called in prophecy, the Wonderful, the Counsellor, God the Mighty, Father of the world to come, and the Prince of Peace could be no other than the Messiah. But do not, I ask, all these attributes and characters fit exactly that Babe which was born some nineteen hundred years ago? Was He not the Wonderful! Was He not the Counsellor! Did He not enlighten those who sat in the valley of darkness, and in the shadow of death! Was He not the Prince of Peace! Did He not sit upon the throne of David and strengthen it with justice and judgment! Has not His empire been multiplied over the world until the end! Yes, from these two prophecies we are taught that the Child whose birth we are celebrating today, and whose birth the Catholic Church has been celebrating for nearly nineteen hundred years—that Child of the Virgin Mary—was He who was to come of the seed of Abraham, of the house of David—was He who was the Expectation, the joy of Israel, and the desired and consolation of the nations—the Messiah, the Christ, the Son of God!

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the

beginning with God. All things were made by Him, and without Him was made nothing that was made. And the Word was made flesh, and dwelt amongst us (and we saw His glory, the glory as it were of the only begotten of the Father) full of grace and truth." St. John the Evangelist could not teach in clearer language, the divinity of Jesus Christ. He describes His eternity, imminancy, consubstantiality with the Father, and His creative power:—"In the beginning was the Word"—eternity; "And the Word was with God"—imminancy; "And the Word was God"—consubstantiality; "All things were made by Him"—creative power. And he asserts that this same Word took flesh, became man, and who was no other than Jesus Christ. as all rationalists admit, and which is clearly seen from the context of this first chapter of St. John's Gospel.

My Dear Brethren, when Christ in a familiar discourse with His disciples, was asked by Philip to show them the Father, responded, "So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou, show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of myself, But the Father who abideth in Me. He doeth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise believe for the work's sake. Amen, Amen. I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do." (John XIV, 9-13.) Again when He was asked on Solomon's porch whether He was Christ, answered: "I and the Father are one." The Jews then took up stones to stone Him. In these first words repeated by St. John, the Evangelist, Christ says that He is God. For unless He was perfectly equal to the Father, of one and the same divine nature and substance, it would have been blasphemy for Him to have said, that whosoever saw Him, saw the Father. This is confirmed by the expression which follows: "I am in the Father and the Father in Me." And those other words of Christ: "I and the Father are one", teach the same truth, namely identity of nature and substance. The Jews understood Christ in that sense, for after He had

spoken thus, they stoned Him, and said: "For a good work we stone Thee not, but for blasphemy, because that Thou being man makest Thyself God." I could quote more from the teaching of Christ to show that He himself believed in His own divinity, or God-head, but the foregoing, I believe, shall be sufficient.

Now Christ was not deceived about His own nature, neither could He deceive us. We must therefore accept His testimony concerning Himself. No one except a demented man could be mistaken about his own personality. No one of sound mind could persuade himself that He was God, if He were not. But the infidels of all ages, even those most hostile to Christianity, admit that Christ was one of the wisest of men, that He possessed a calm and serene mind, that He was a man of great temperance, moderation and prudence. The doctrine which He taught, the work which He did, and the religion which He founded prove this. He could not then have been deceived about Himself. Neither did He deceive us. With the exception of a few Jewish writers, all His enemies acknowledged His perfect sincerity. Yes, if we study the character of Jesus Christ, we shall see that He had none of the earmarks of an impostor. He was most sincere and humble. See how He exhorts His disciples to practice this virtue, "Let your speech be, yea, yea, no, no." On account of His candor, some of His disciples left Him and walked no more with Him. How sincere He was with His disciples, and the multitude, yea, even His enemies, and persecutors! He upbraids the disciples for their faults, and reproaches the vices of the people, going so far as to disclose the secret motives of their actions. He taught love of the Cross and self-denial, as the only foundation of true discipleship; and when Pilate, during His trial and condemnation, asked Him if He were a King, He answered:—"For this I was born, and for this I came into the world. That I should testify to the truth." And what humility! For thirty years He lived at Nazareth, in the humble home of Joseph and Mary, unknown to the world. During this time He worked no miracles, and sought not His own glory, but that of His Father. And when they came to make Him

King, He could truthfully say, "Learn of Me because I am meek and humble of heart."

My Brethren, we have Christ's own miracles, and the testimony of the apostles as a further proof of the divine nature of Jesus Christ. Unlike the prophets and apostles, Christ worked miracles in His own name, and by His own power. Moses' miracles in the land of Egypt are attributed to God; the miracles worked by Elias were done through the power of God; and the apostles healed the sick, and raised the dead to life in the name of Jesus. Contrast the manner in which Christ worked His miracles. When the leper said: "Lord, if Thou wilt, Thou canst make me clean," Christ answered: "I will, be thou made clean;" when the Centurion asked him to heal his servant, He said: "I will come and heal him;" When He restored sight to two blind men He simply touched their eyes and said: "According to thy faith, be it done unto you;" when He raised to life the son of the widow of Naim, He said: "Young man, I say to thee arise;" when He likewise raised to life, the daughter of Jairus, He said: "My child, I say to thee arise;" when He brought back to life the brother of Martha and Mary, He said: "Lazarus, come forth from the tomb;" and finally, when He foretold his own death and resurrection, He said: "I lay it down of myself, and I have power to lay it down; and I have power to take it up again."

God, when He created this universe, imposed upon all creatures, laws which they must follow and obey. God is the Author of the laws of nature, and it is He who gives them their force and stability. Whenever something happens above, contrary to, or outside those laws, we know that God has interposed. A miracle is the seal of God, and stamps a work divine. It bespeaks divine intervention, and mankind has always considered miracles in this light. We have seen that Christ worked miracles in His own Name, and by His own power. On several occasions He called the attention of the people to the fact that His miracles were a proof of His divinity. Thus, when He said that He and the Father were one, and His hearers doubted it, He told them if they would not believe His words, to believe His works; "I speak to you, and you believe Me not; the works

that I do in the name of the Father, they give testimony of Me." Thus again, when His power of forgiving sins was questioned, He said: "Whether it is easier to say thy sins are forgiven thee, or to say arise and walk? But that you may know that the Son of man has the power on earth to forgive sins," He said to the paralytic: "I say to thee, arise, take up thy bed, and go into thy house." To all this we could add the testimony of the apostles as they went forth to preach the Gospel to the whole world, and the belief and faith of the early, primitive Church in the divine nature of Jesus Christ. We could quote explicitly from their writings to show this; but sufficeth it, now, for us to simply refer to the fact that they preached and believed that Christ was the Emmanuel, our Lord, and our God.

My brethren, from history we learn that outside the Jewish people whom God had set aside, guided and directed in a most special manner, the ancient world had fallen into the grossest errors, both intellectual and moral. Down through the ages, from the time of our first parents, there had been a gradual departure from truth and holiness. And the more remote the people were from the primitive revelation, the more erroneous became their ideas about God, the soul, immortality, and the hereafter.

The state of the ancient world as we view it in the history of the Hindoos, the Persians, the Chaldeans, the Chinese, the Egyptians, the Greeks and the Romans, was most appalling. From the worship of the starry heavens they descended to the creatures of this earth—to men, to beasts, and then to dumb idols. Their morality became so debased that they performed the most obscene rites in the temples as acts of worship. Men's minds had become so darkened, and their wills so corrupt, that Socrates, four hundred years before Christ, cried out: "That unless some one came to put aside the mist, man could no longer know how to comport himself toward God and man.

The time was ripe for the coming of the Christ, the Redeemer and Savior. The Pagan world had been taught the insufficiency of itself, and now believed that no effectual, lasting help could come but from God, alone. Mankind had tasted to the full the bitterness of its rebellion, and

was prepared to appreciate the blessings which the Expected of the Nations would bring. The Christ was born. He lived a secluded life for thirty years, and then began His work and mission.

The world was soon changed. It was moved by new ideals and forces. In the humble birth of the Savior, it received its first great lesson. Christ taught the existence of one God, who was supreme, absolute, perfect and infinite, and in whom there were three Divine persons, the Father, the Son, and the Holy Ghost. He taught that He, Himself, was both divine and human. He taught the immortality of the soul; the existence of a future life where man would be rewarded or punished according to his works; promulgated anew the Ten Commandments, and taught the Eight Beatitudes; established a new form of worship, of which the Old Law was a shadow; instituted seven channels of grace, and established a Church to continue His work until the consummation of the ages. Christ, His doctrines, and the Church changed the face of the earth.

The nations in their turn became converted, and christian principles and sentiments ruled them. Light and purity shone out everywhere. It is true that some of the nations were rough and uncouth externally, but sound faith and true virtue were there. It was these nations, recently converted that erected those magnificent Cathedrals and built the grand monasteries, which were the centres of education and the homes of charity, that inaugurated and carried on the Crusades to recover the Holy Land from the Turk and Saracen, and gave their treasure and their blood freely to that sacred cause.

From then on down through the centuries, among all nations, and people, and races, there have been found true followers and disciples of Jesus Christ innumerable. It is true that a few infidels have been found in every age, but their number has been insignificant. Their number to the number of christians may be compared as the number of the blind to those who have sight. And just as the wanting of sight in the blind does not affect the existence of the Sun, so neither does the unbelief of a handful of infidels affect the truth of the Divinity of Jesus Christ. They do not be-

lieve, because they are either taken up so much with this world and its vanities that they will not examine into the claims of Christ, or because they are the secret victims of some great vice, which holds them in its embrace like chains of steel, or because they are so filled with pride and conceit, that they become in their own folly, self-sufficient, and desire not the higher and nobler life. But Christ has been king for nineteen hundred years. His sovereignty has been universal. Not by the sword, not by pandering to sensuality, not by money, not by temporal advantages has Christ's kingdom been advanced, yea, in spite of these, and by the very opposite, and yet it is universal and supreme!

In conclusion, my brethren in Christ, the deep study of history teaches two great truths;—first, that the world for four thousand years or more was being prepared by the providence of God, for the Kingdom of Jesus Christ. This we see especially in the history of the Greeks, Romans and Jewish people. In their wars, conquests, defeats, philosophy and theology the people were being prepared for the full revelation of the truth in Christ Jesus. And secondly, the philosophy of history teaches the deep student, that since the coming of Christ, in the march of the kingdoms and empires, in the migration and intermingling of the nations, in the advancement of the arts and sciences—God has been back of all, quietly, slowly, but surely, advancing His kingdom in the hearts and minds of men, until all meet (that are called in the counsels of God) in the perfect knowledge and sanctity of the gospel of Jesus Christ, the Messiah, the Expected of the Nations, the Lord, the God, the Alpha and Omega;—and when this is accomplished, then shall come the consummation of the ages—then shall come the final restoration of all things!



SERMON ON THE HOLY ROSARY.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—As today is the "Feast of the Solemnity of the Holy Rosary", and the month of October is dedicated by the Church to the Rosary, I deem it most appropriate and advantageous to speak this morning on this devotion. We shall therefore consider its nature,—what it is, and its excellence,—how it originated,—that is, how it came to fasten itself upon the Church,—and its importance in the salvation and sanctification of our souls.

According to the signification of the word "Rosary" it means a chaplet, or string of beads used in prayer. The beads themselves may be made out of any durable material, but usually they are made out of some kind of hard beans. And the material rosary consists of so many of these strung together on a chain. But the "Dominican Rosary" which is the real and approved rosary, consists of a crucifix, sixteen large beads and one hundred and fifty three small ones. On the crucifix is said the "Apostles' Creed" followed by a "Pater Noster", three "Ave Marias" and a "Gloria"; and then a "Pater Noster", ten "Ave Marias" and a "Gloria"; and thus on until there has been said fifteen "Pater Nosters", one hundred and fifty "Ave Marias" and fifteen "Glorias".

The "Rosary" is divided into three parts. The first part comprises the "Joyful Mysteries," the second the "Sorrowful Mysteries", and the third the "Glorious Mysteries". Lay people as a rule, possess but one-third of the Rosary, and when they wish to say the whole Rosary they must tell over their beads three times.

My brethren, tradition has it that the Blessed Virgin herself made known this devotion to St. Dominic. Needless to say that this tradition is accepted by Catholic scholars, and among them there are nine Popes who have taught explicitly that St. Dominic was instructed in the devotion of

the Rosary by the Blessed Virgin when he was preaching a crusade against the Albigenses. Needless to say that it has been enriched with many indulgences by the Church.

In his efforts to convert those heretical fanatics, he was meeting with very little success. And one day whilst praying to the Blessed Virgin before her statue, he complained of it. Instantly she answered him in the following words: "Wonder not that until now thou hast gathered so little fruit from thy labors; thou hast spent them on a barren soil not yet watered by divine grace. When God willed to renew the face of the earth, He began by sending down the fertilizing rain of the "Angelic Salutation." Therefore preach my 'Psalter', composed of one hundred and fifty 'Angelic Salutations' and fifteen 'Pater Nosters', and then thou shalt obtain an abundant harvest."

From that day St. Dominic began to preach the devotion of the "Rosary", and he reaped an immense harvest of conversions. To that day, Catholic tradition traces the origin of the Rosary.

It is true that a certain number of "Pater Nosters" and "Ave Marias" had been said before the time of St. Dominic. The frequent repetition of the "Lord's Prayer" is a practice as ancient as the gospel. No doubt too, the "Angelic Salutation" had been repeated from the beginning. The custom of using pebbles or beads, to keep an account of the "Pater Nosters" and "Ave Marias" told, is very ancient. For we learn that an Egyptian Monk by the name of Paul, who lived in the Fifth Century, had put three hundred pebbles in his lap and flung away one in succession as he finished each of the three hundred prayers. In the Ninth Century we hear of another person who recited, every day, sixty "Ave Marias". The monk Albert of the same century, and St. Egbert, of the Twelfth Century, each recited every day one hundred and fifty "Ave Marias". But the "Rosary" as we have, and understand it, was made known to St. Dominic by the Blessed Virgin, and was first used by him in his labors for the conversion of the Albigenses.

My brethren, a few words about St. Dominic who was the instrument in the hands of God for the institution of the devotion of the Holy Rosary, will not be out of place.

This great Saint was born about the year 1170, at Calamega, Spain, of an illustrious house. His mother whilst with child of him, dreamt that she brought forth a whelp that carried in its mouth a burning torch, with which it set the whole world on fire. No doubt, that dream was a premonition, and a prophecy of St. Dominic's great work. He was speedily baptized after his birth. His mother, like the mother of many great Saints, by her early instructions, at the first dawn of reason turned his mind towards his Creator. He spent much of his time during his boyhood in prayer, religious reading, and charitable works. He was first sent to the schools at Palencia, and then to the University of Salamanca. Whilst here he kept a strict watch over his senses, and by discipline and mortification brought them under perfect control. During a severe famine, he gave away all his money and goods, and sold his books, writings and commentaries. And on another occasion when a poor woman came to him begging alms with which to redeem her brother who had been sold to the Moors as a slave, St. Dominic said to her: "I have neither gold nor silver, but I am able to work. Offer me to the Moors in exchange for your brother. I am willing to be their slave."

He preached the gospel with wonderful power and success at Palencia, where he was looked upon as an oracle of God, and was consulted by all classes of people in their troubles and perplexities. He spent ten years in France preaching to the Albigenes, and then founded the "Order of Dominicans", to supply the church with zealous preachers and missionaries. Suffice it to say that the "Order" flourished everywhere, and at his death it numbered sixty convents. Whilst missionaries of the "Order" were preaching with much fruit to the Christians and heathens, many of the brethren were laboring as professors in colleges and universities. The "Order" besides giving to the Church countless numbers of Saints has furnished her with three Popes, sixty Cardinals, over one hundred and fifty Archbishops, and upwards of eight hundred Bishops.

As time will not permit me to dwell longer upon this inviting subject we must draw our incomplete sketch to a close by an account of St. Dominic's death. Our Saint had

a foresight of his death quite a while before it happened. Before setting out on a journey from Bologna to Milan he said to his brethren: "Now you see me in health, but before the 'Glorious Ascension of the Virgin Mother' I shall take my departure hence to the Lord." He returned to Bologna and was seized with a burning fever. Notwithstanding his serious illness he passed the greater part of the night in prayer in the Church, as was his custom. He was obliged to retire to his room, but would not lie on a bed. During his sickness he continued most cheerful, and when finding himself growing most weak and realizing that the hour of dissolution was near at hand, he assembled his religious brethren, and in a touching discourse which he called his last testament, he exhorted them to practice constantly humility, purity, fervor and watchfulness over themselves, particularly against the snares of the demon of impurity. Seeing his brethren weeping, he promised never to forget them when he should be with God. He received the last Sacraments, continued in secret prayer until he calmly expired on the sixth of August, 1221, in his fifty first year.

Returning now, my brethren, to the "Rosary", let me affirm that there is no private devotion in the Church more salutary than the devotion of the "Holy Rosary". It should be to the lay people what the Divine Office is to the priests. Never should they allow a day to pass by without saying the Holy Rosary. Can anything be more solid, or more efficacious! In the beginning we say the "Apostles' Creed", which tradition tells us was drawn up by the Apostles, before their separation to preach the gospel to the Nations. By it we profess our faith in one God, the Creator of all things; in Jesus Christ, the Redeemer of the World; in the Holy Ghost, the Spirit of Light and Sanctity; in the Holy Catholic Church, the representative of Christ upon earth; in the Communion of Saints by which the members of the Church can assist each other by their prayers; in the Remission of Sins through the Sacraments of Baptism and Penance; in the Resurrection of the Body on the Last Day; and in the bestowal of life everlasting upon the Just. In

the recitation of the creed we exercise too, the virtues of faith, hope and charity.

In the devotion of the "Holy Rosary", we say fifteen times the "Pater Noster", the prayer taught us by Jesus Christ Himself after the Sermon on the Mount when He was asked by the Apostles how we should pray. In this prayer the greatest of all prayers, we profess that we are children of the same Heavenly Father; we ask that His name be hallowed and revered above all things; we pray for the extension and triumph of His Kingdom in our own hearts, and in the hearts of all men; we ask that His will be the law, and guide on earth among men as it is in Heaven among the angels and saints; we beseech Him to supply our spiritual and temporal wants; we ask God to forgive us our sins in the same measure as we forgive our fellow man his trespasses against us; and finally we supplicate our Heavenly Father to keep us away from temptations and deliver us from all evils. Next come the one hundred and fifty "Ave Marias". What a prayer! It originated in Heaven. It was composed by the Holy Ghost. It was brought to this earth by an angel, and was sung in the Virgin Mary's ear as she knelt in humble prayer. In it the mystery of the Incarnation and Redemption is foretold. By it we praise God for His infinite goodness towards us, and exalt His Mother because she is the instrument of it. In the second part, beginning with the words "Holy Mary" which was composed by the Church under the guidance of the Holy Ghost, we acknowledge our sinfulness and weakness, and profess that we stand greatly in need of God's help—now, during our present life, surrounded by evil on every side—but especially at the hour of death, when Hell and Satan, and the evil spirits make their last assault upon our souls. And by the fifteen "Glorias" we profess our faith in the Adorable Trinity, the life which God lives within Himself, and wish that the Three Persons of the God-head might be exalted and glorified forever and ever.

This is not all, my brethren:—In the devotion of the Holy Rosary before our mind is brought the whole life of Christ and His Blessed Mother. In the "Joyful Mysteries" we call to mind the scene of the angel visiting the Blessed Virgin, and announcing to her that she was to become the

Mother of God; of the Blessed Virgin who was with child of Jesus Christ visiting St. Elizabeth, who was with child of John the Baptist, and the infant leaping within her womb; of the birth of the Child Jesus in the cold and bleak stable at Bethlehem; of the Presentation of the Divine Infant in the Temple according to the Mosaic Law; and of the Finding of the Boy Jesus after He had been lost three days, in the midst of the doctors, hearing and asking them questions. In the "Sorrowful Mysteries", we meditate upon the bloody sweat of Christ in the Garden of Gethsemani; upon His cruel scourging in the courtyard; upon the crowning of His head with the wreath of thorns; upon His humiliating and painful journey to Calvary's heights, and upon His death there are on the Cross between two thieves, all bleeding, lacerated, and mangled. And in the "Glorious Mysteries" we picture to ourselves the coming forth of Christ from the tomb in great power; His glorious Ascension and triumphant entry into Heaven; the coming of the Holy Ghost upon the Apostles in the visible form of tongues of fire; the Assumption of the Blessed Virgin into Heaven, and her crowning there above all the angels and saints.

O Blessed Mother! On this Feast of the Holy Rosary we raise our minds and hearts to thee, and beseech thee to look down with mercy and compassion upon thy weak and sinful children! From thy high throne in Heaven turn thy motherly heart here and listen! We beseech thee to intercede with thy Divine Son, that the Devotion of the Holy Rosary may take firm root in this parish and spread, believing as we do that it will be the cause of much holiness among our people, and the conversion of many to the true faith in Huntington! We also invoke thee, St. Dominic, that thou mayest obtain for us from Christ, some of thy spirit of purity, mortification and compassion! O Blessed Mother! Drive away from us all spirit of heresy and unbelief, and be ever at our side in the conflict with the powers of darkness! O, St. Dominic! we beseech thee to intercede with Christ that we may have more love for, and more devotion to His mother, always firmly believing as it is a fact that as the Mother and the Son went together in the work of our Redemption, they cannot be separated in the work of our Salvation!

RESURRECTION OF CHRIST.

EASTER SERMON.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—The last to leave the tomb of Jesus were the holy women who had followed Him from Galilee to Jerusalem. Eager to embalm the body with greater care than Nicodemus had been able to do, Mary Magdalene, Mary, the mother of James, and Salome purchased some sweet spices on the evening of the Sabbath's rest. And the next morning, the first day of the week, while it was still dark and misty, they pass without the city walls and wend their way to the sepulchre, murmuring to each other as they hasten along: "Who will help us to remove the stone from the mouth of the sepulchre?"

As they drew near to the garden, suddenly the earth quivers and shakes, and a darkness darker than Erebus itself envelopes Jerusalem. The women, much frightened, stop and hesitate to go further. An angel of the Lord descends from Heaven and rolls back the stone from the mouth of the sepulchre. Reassured by the ensuing quiet, they pass within the shadowy garden, and raising their eyes behold that the stone has been drawn away.

At the sight of this, Mary Magdalene leaves her two companions and hastens to Jerusalem to inform the disciples. On the way she meets Peter and James, and cries out: "They have taken the Lord away from out the sepulchre, and we do not know what they have done with Him!"

In the meanwhile, Mary's two companions linger at the tomb. At last they decide to enter within; and behold! an angel clothed in white garments is seated at the right hand of the tomb; and a great fear overcomes them. But the angel calms them by saying: "Fear not! I know you seek Jesus of Nazareth, Who was crucified. He is risen! He is no longer here! Come and see the place where they laid Him. Go quickly and announce to Peter and the dis-

ciples that He is risen from the dead. He will go before you into Galilee. It is there that you shall see Him, according as He foretold it to you. Lo, I have warned you thereof before hand."

The two women went forth from the sepulchre with their hearts divided between fear and gladness. But fear soon overpowered them, and they fled, afraid to repeat what they had just seen and heard.

Peter and John have now arrived at the tomb. They look within, and lo! the body of Christ is gone, but they see the swathing bands and linen, and the napkins neatly folded and laid aside.

At this sight they realize that it was necessary for the Christ to die and rise again. And they return straightway to their homes with their hearts overflowing with joy, and meditating on these things that had come to pass.

Such, my brethren and christian friends, is a brief description of the happenings around the tomb on that first Easter morn, nearly nineteen hundred years ago, and which glorious event we celebrate today, and which the Catholic Church has been celebrating these many hundred years.

The Resurrection of Jesus Christ is the foundation of the Christian faith and hope; for as St. Paul says: "If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain." Yes, Christ Himself selected this to be the miracle of His miracles, and an invincible proof of His divine mission. For when the Scribes and Pharisees asked Him for a sign, He said: "An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas, the Prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." Moreover, the Apostles based the truth of their preaching upon it; Matthias was chosen to be a witness of it; it formed the burden of St. Peter's first sermon; and St. Paul preached it to the Athenians in the Areopagus.

My Brethren and Christian friends, unbelievers knowing this—knowing that the Resurrection is the citadel of Christian faith, have attacked the reality of it in every con-

ceivable way. Some with Salvador and Paul have said that Christ was simply in a trance when taken down from the Cross. Others have renewed the story concocted by the Jewish priests, and propagated so zealously by Celsus, of the Fourth Century, namely, that the Apostles were rank deceivers. Others again with Strauss and Renan as their leaders, have invented the theory of hallucination. A fourth class admit that He appeared to the disciples, but say in spirit only, not corporally. And a fifth class deny that the Apostles preached the real Resurrection of Jesus Christ. They say that such a doctrine was a gradual aftergrowth.

My Brethren and Christian friends, as these rationalistic theories are being propagated insidiously by men in high places, and teachers of the people, I take Easter as an opportune time to answer and refute them. I know that I cannot do this as thoroughly as the importance of the subject demands, in one short discourse, and I therefore ask you to bear this in mind if I do not enlarge sufficiently some points. And first as to the death of Jesus Christ—was He dead or in a trance when taken down from the Cross? Against the speculation of a few rationalists we offer the testimony of eye witnesses—of impartial witnesses—the testimony of the Centurion, Pilate, Nicodemus and the Jewish guards. From the Gospels we learn that Pilate would not allow the body of Jesus to be buried until he heard from the Centurion that He was really dead. Moreover, when the Jews asked Pilate for the bodies of the crucified, he was surprised to learn that Christ was dead so soon. And to make certain of it, he sent soldiers, who according to the law, were to break His legs, and thus crush out any remaining spark of life. But, coming to Him, they perceived that He was actually dead, and they passed on to the other two criminals. However, one of them ran his spear into the side of Christ. Only after that was the body of Jesus handed over to Nicodemus, who bound it with linen bands and spices, and prepared it for burial. Who will say that the Jewish guards, who had been appointed to see that the sentence of death was executed did not perform their task well? A word from the rationalist Renan upon this point: "In reality the best guarantee which a histor-

ian possesses upon a point of this nature is the suspicious hatred of the enemies of Jesus. It is doubtful whether the Jews were thus early affected by the fear, lest Jesus should be thought to be raised from the dead; but at all events they must have made certain that He was actually dead."

My Brethren and Christian friends, it was a physical impossibility for Christ to have survived His Passion and Crucifixion. For let us not forget that before He was nailed to the Cross, He had suffered a dreadful agony in the garden; so severe was the mental suffering there, that the evangelists tell us that He literally sweat blood. Then He was scourged in the courtyard by strong Roman soldiers, the number of whose blows were limited only by their endurance. After that they placed a crown of thorns upon His head, and drove it down into His sacred brow. All bloody and mangled, He starts up the heights of Calvary with the heavy Cross upon His shoulders. Before He reached the gates beyond the walls of Jerusalem, He falls from exhaustion. With blows from pike and javelin, they force Him to rise, but He is too weak to carry the Cross, and they compel Simon, the Cyrenean, to carry it for Him. After reaching Calvary's Heights, He was laid upon the Cross, and His arms and legs were pulled almost out of their sockets in order that they might reach the holes made in the wood. Then they drove blunt spikes through the palms of His hands, and the soles of His feet, and fasten them tightly to the Cross. They now swing the Cross aloft, and allow Him to hang suspended between earth and heaven with the weight of His body upon those pierced and wounded hands and feet. And finally one of the soldiers, as he passed by, ran his sword into His heart, and from out the wound came blood and water. Who but a man urged on by madness and desperation would dare to insinuate that Christ could have survived all this? If some other historical character than Christ had endured so much, and there would rise up in our midst a man advancing such a theory, he would be judged insane by thinking people. I say then, away with the trance theory! It is unworthy of the serious consideration of any sensible man, and today all scholarly rationalists reject it.

My Brethren and Christian Friends, as Christ truly and really died on the Cross, so He truly and really rose from the dead as He had foretold. After His resurrection, He appeared not once or twice, but several times; not to one or two disciples, but to many; not in one place, but in several. He appeared to Mary Magdalene as she stood weeping at the tomb; to the holy women returning from the sepulchre; to Simon Peter; to the two disciples on the way to Emmaus; to the eleven Apostles; to the twelve Apostles, Thomas now being present, and who was bidden by the Master to come and put his fingers into the wounds of the hands, and feet, and side, and believe; to the five Apostles and two disciples at the sea of Tiberius; to the eleven Apostles on the way to Gallilee; to the five hundred brethren; to Jacob; to the Eleven Apostles in the upper room at Jerusalem; afterwards to the same on the way to Bethany, from whence Christ ascended into Heaven. And finally He appeared to St. Paul, on the way to Damascus. Not for a second or two did He come and go; no, He remained with them for sometime, conversing with them, and teaching them.

My Brethren and Christian Friends, the witnesses of the Resurrection were men worthy of the greatest faith. They were men of simple minds, honest, and God-fearing. They were men who were not likely to be deceived, nor subject to hallucination. They were skeptical concerning the Resurrection of Christ; for when the women announced to them that they had seen the risen Christ, they would not believe. Yea, when the same Christ appeared to them they took Him for a spirit, and they would not believe that He had flesh and blood until they touched Him and ate with Him. And we know the great incredulity of Thomas when the other eleven had told him that they had seen the risen Christ: "Unless", said he, "I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

My Brethren and Christian Friends, it is certain that the body of Christ was buried, and it is no less certain that the sepulchre was found empty on the third day. Both the Jews and rationalists admit so much. What then became of

the body of Christ? Was it swallowed up by the earth? It certainly was not, else the linen bands and napkin would not have been found within the tomb neatly folded and laid aside. Did the disciples steal the body? The Jewish priests told the soldiers to say that when they were asleep, the disciples came and stole the body; but St. Augustine answered this fiction some fifteen hundred years ago:—"If the soldiers were asleep," said he, "what could they see? And if they saw nothing, how could they testify?" Roman soldiers asleep when on guard! Death was the penalty. The Apostles stole the body of Christ! Why were they not accused and punished? To violate a tomb was a most serious offense, and the crime was punished accordingly.

My Brethren and Christian Friends, against the vision theory of Renan and Straus, we answer that He appeared not to one or two disciples who were disposed to believe in His resurrection, but to several hundred, many of whom were very skeptical about it; that He appeared not in one place, but in several; that He did not appear and vanish in a second, but that the apparitions lasted several minutes; that those who saw Him conversed with Him, ate with Him, and touched Him; that the apparitions continued during a period of at least sixty days; that the Apostles remembered the minutest circumstances of them; and that their faith in them did not cease after the visions ceased, but grew stronger, day by day. All these circumstances are opposed by their very nature to an hallucination, and make the theory most unreasonable and untenable.

Against the spiritual manifestation of Keim Ewald and Schenkel, we respond, that the Apostles saw the empty sepulchre, and heard the angels saying that Christ was no longer there; that Christ Himself said that He was not a spirit, but had flesh and blood; and that the Apostles touched Christ's body with their own hands, and saw Him eating.

And finally in answer to Weizzacker and Martineau who hold that the Apostles simply believed and preached the resurrection in a general and indefinite way, and that the belief in and preaching of the actual resurrection was

an after growth and development, we say that this theory, besides contradicting historical facts is unable to explain how the apostles, who before the death of Christ were weak, timid, vacillating and despondent, became immediately after, brave, strong, fearless and indomitable; so much so that they went into the very city where Christ had been crucified and preached His resurrection to the very men who had put Him to death.

My Brethren and Christian Friends, if the truth of the death and resurrection of Jesus Christ did not carry with it moral responsibility, it would never be questioned. With it as with christianity itself, men who do not want to curb their passions and appetites, who are entirely satisfied with the present world, who desire or seek not after the higher, better life, wish that it were not so. And like the poor drowning man who snatches at the floating straw, so do these men eagerly embrace any theory, no matter how weak it may be, that runs counter to the death and resurrection of Jesus Christ. In the whole range of history and science, there is no fact or theory supported by such strong evidences. And yet these very men who doubt it, accept the latest historical opinion or scientific theory on the most slender evidence. If Jesus Christ did not die and rise again, we can know nothing of the past; only what our own eyes see, or our own hands touch, or our own ears hear can we be certain of. We must become absolute skeptics. But this is most unreasonable, and would destroy our very nature, and the mind is appalled at the thought and revolts against such a doctrine. Yes, the mind can reason from effects to causes, can see behind the material, the spiritual, can trust the testimony of others. We can know from history what has taken place in the past, and history, the best of history—the four gospels—which have stood the blunt of the blows, and the closest scrutiny and criticism of the infidels for eighteen centuries to make them false—tell us that Jesus Christ was crucified, put to death, buried, and that He arose again as He had foretold, and was seen by many disciples in various places with whom He conversed and during a period of almost forty days.

Historian after historian, in one way or another, for eighteen hundred years has been rehearsing the gospel's narrative. The brightest minds in philosophy, in science, in history, in literature, in art, and the noblest souls in every age and country, have believed in it. This belief has transformed the world. It has made life worth living. It has been back of all the movements in the world for the real uplifting of man, and making this a better, brighter and more beautiful world to live in. The number of those who have questioned it has been indeed most insignificant; they constitute but an infinitesimal fraction of the human race; and affect not the universal consent and belief of man in the death and resurrection of Jesus Christ.

My Brethren and Christian Friends, it was fitting and proper that Jesus Christ, the Son of God, should be exalted by His heavenly Father and rise triumphant from the dead, because in obedience to Him, He had humbled Himself even to the death of the Cross. It was fitting and proper that Jesus Christ should rise the third day to strengthen our faith in His divinity and humanity. Three days in the tomb was sufficient time in which to show that He was really dead. And to prove that He was divine, it behooved Him to rise quickly from the grave, and not to allow too long an interval to elapse between His death and resurrection.

The Resurrection of Jesus Christ should fill all true sincere christians with hope and joy. Christ is our head, and where the head is, the body should also be. Christ is our exemplar, and the likeness should be conformed to the Model. Jesus Christ rose glorious, immortal and impassible from the grave:—"Death was swallowed up in victory." We too shall rise glorious, immortal and impassible if we crucify the old man, Adam, and put on the new man, Jesus Christ, and walk in the footsteps of the Savior unto the end in humility, obedience and mortification:—"O grave, where is thy victory! O death, where is thy sting!"

SERMON ON THE END OF THE WORLD.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—It is with feelings of fear and dread, commingled with hope and joy, that Christians should meditate on today's Gospel. For therein are pointed out the great physical commotions which will precede the end of the world; therein is described the glorious coming of the crucified Christ; and therein are foretold the awakening, the arising, and the coming of the dead to judgment.

The first part of the gospel was a prophecy about the destruction of Jerusalem. And if the signs which Christ foretold would forerun that event, were more than literally fulfilled (as we shall see they were), what must we expect about the signs which will precede the end of the world? Although graphic and terrible, as placed before us by the inspired writer in the second part of the gospel, we know that they will fall very far short of the reality. Let us then with attentive minds and docile hearts meditate, this morning, on these great truths as foretold us by Jesus Christ Himself.

"When ye shall see the abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place; let him who readeth, understand."

My brethren, Jerusalem was twice besieged; first by Cestius, about the year 68, when he encamped himself six miles from Jerusalem, and then by Titus, about four years afterwards. The "Abomination of Desolation" happened during the siege of Cestius. Shortly after the investment, they took up their quarters in the Temple of Jerusalem, and it became the seat of their tyranny. Not content with shedding blood in the very courts of the Temple, they mimicked the sacred functions, and drew lots for a Sovereign Pontiff. A man, not even of the Tribe of Levi was pitched upon. They invested him with the ephod, and before the eyes of the weeping priests forced him to go through the sacred rites.

"Then let those who are in Judea flee to the mountains. And let not him who is on the house-top come down to take anything out of the house. And let not him who is in the field go back to take his coat."

My brethren, at this sign of the "Abomination of Desolation", the apostles as they had been forewarned by Christ, took to flight. They took to flight before Titus came, and surrounded the city by ditches and fortifications, before John of Gaskala closed the gates of Jerusalem; before the robber hordes camping around about, began to massacre the fugitives, before the Roman General wheeled up his troops and hedged in the doomed city, to make it the tomb of Judea. Yes, they took to flight and fled to the mountains where from their hiding places, beyond the Jordan, they beheld the "Great Wrath" falling upon Jerusalem, and in the frightful sacking saw the fulfillment of the desolation predicted by Jesus Christ.

"Then if any man shall say to you: 'Lo! Here is the Christ, or there, believe it not. For false Christs and false prophets will arise and will show great signs and wonders so as to deceive (if possible), even the elect. Behold, I have told you before. If therefore, they shall say to you; 'Behold, He is in the desert; go ye not out; behold in the closets'; believe it not. For as lightning cometh forth from the East and appeareth even unto the West, so also will the coming of the Son of Man be."

My brethren, never was the spirit of deception so potent as when the siege of Jerusalem was close at hand. From Josephus the most celebrated Jewish historian, we learn that at the call of Teudas, the populace rushed to the Jordan, carrying with them their goods, believing that at their approach the waters would stand apart, as the waters of the Red Sea had done at the command of Moses. From the same historian, we learn that over thirty thousand Jews went up into the desert, led there by a false prophet, and waited upon the Mount of Olives for the walls to fall before them, as of old, the walls of Jerico had fallen. From St. Matthew we learn, that at this time Simon, the magician, was active among the Jews, working his deceptive wonders, and in their midst were hanging the

two sons of Judas, the Gaulonite, who had been put to death for renewing the sedition which had been set on foot by their father.

"And woe to those who are with child, and to those who give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as has not been from the beginning of the world till now, neither shall be. And unless those days had been shortened, no flesh will be saved, but for the sake of the elect those days shall be shortened."

My brethren, the Jews rebelled against the rule of Caligula and Claudius. This rebellion assumed an open and hostile revolt under Nero.

But the Jewish leaders themselves were not united, and as a consequence, their people became divided, and separated into hostile camps. Peoples and cities now flung themselves against each other, and blood flowed in every land. In Gaul, in Germany, on the Danube, in Britany, and even to the frontiers of the Parthian Empire, the fratricidal war continued in all its madness and fury. Those who escaped the sword perished otherwise. Under the reign of Claudius, a famine became universal. And during one Autumn over thirty thousand died at Rome. The earth began to shake. Jerusalem was not the only spot disturbed. At Naples, the soil began to burn and smoke. Crete, Apamea and Laodicea trembled on their bases. Hell was let loose on the disciples of Christ. Some were starved to death in prison and chains; others were stretched and tortured to death on the rack; some were thrown to the wild beasts, and others were saturated with pitch and rosin and set on fire, to serve as torches to light up the gardens of Nero. Titus, the scourge of God, as he Himself avowed, wheeled up his great army and hedged in the city of Jerusalem. The Jews had neglected their defenses; their provisions were soon gone; the Roman army first starved them, and then began the siege and massacre. In seven months over ten hundred thousand perished; and those who survived the sword were led away captive by the nations. Surely, if the days had not been shortened, all flesh would have perished. And

"where the carcasses were, there also were the eagles gathered."

"Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heavens, and the powers of the heavens shall be shaken."

My brethren, God, Who seeth from eternity to eternity, has a thousand years as one moment. With Him there is no past nor future, but an ever eternal present. Hence, He says: "Immediately after the tribulation of those days," meaning the taking and destruction of Jerusalem, the signs preceding the end of the world shall begin to come to pass.

Since Jerusalem was only a small part of the civilized world, and the Jewish people only a fraction of the human race, must we not expect more than a literal fulfillment of the signs which will forerun the second event? Must we not expect that the signs which are to precede the end of the world, and the destruction of the human race will be more awful and stupendous still? The world is about to expire, and the human race is about to come to an end. The gospel gives only briefly and summarily the signs; but in themselves, they are sufficient to send the blood, chilled and freezing, through our veins.

In the first event, the physical commotions were confined to our earth and its inhabitants; in the second event, the whole planetary system is to be involved, and super-human agents are to be employed. In the first event we had volcanoes and earthquakes, famines, plagues and bloody wars; in the second event, the whole heavens are to be moved. The sun, the centre of the planetary system, the source of light, and heat, and physical life is to become dark and lifeless; the moon is to grow pale; the stars are to fall from the heavens; the seas are to roar and lash themselves into the wildest fury; the angels are to awake the dead by trumpets, whose sounds will reach the utmost bounds of the earth; the dead are to arise, the damned most hideous, and the just most beautiful; and then Christ in all His power and majesty will be wafted down to the earth upon the clouds.

It matters not how all this is to be done; whether God shall curse and blight directly the sun into barrenness, or whether he shall so intersperse the clouds as to prevent its light and heat from reaching us; whether it shall be the moon unenlightened by the sun, or the earth ceasing to rotate that will give us the moonless and starless nights; whether it shall be the moon or the earth that will cause the upheaving of the waters of the deep; whether it shall be the planets moving out of their orbs or some atmospheric phenomenon that will cause the extraordinary movements of the entire machinery of the heavens; whether the angels shall blow real trumpets or cause the reverberating sounds otherwise; whether it shall be the same identical cross upon which Christ died or a perfect likeness of it which will appear luminous in the heavens,—I say all this concerns us not. They are speculative questions. We have the effects. It was more for the purpose of Christ to describe them than to point out their causes.

We know that darkness, darker than Erebus itself, will envelope the days and nights; that ignited bodies, carrying death and destruction will fall from the heavens; that the seas will roar and rage and chafe themselves into the wildest fury; that all things around, below and above us will show signs of an expiring world; that a trumpet-like noise will pierce and rend the whole heavens until the dead arise; that a cross like unto the one upon which the Saviour died, but now more luminous than the diamonds, and more beautiful than the pearls will appear in the heavens; then Christ will appear. Shall I attempt to describe Him? No; human speech is powerless. Any description of Him must fall almost infinitely short of the reality. The beauty of His glorified body will be so ravishing that to gaze upon it for a moment would be a sufficient reward for a life of trial and suffering. Christ shall come in the heavens preceded by the cross, the ensign of man's redemption. It is probable too, that the crown of thorns which had been pressed down upon His head and driven into His brow will be there; that the nails which pierced His hands and feet will be there; and that the scourges which lashed and tore His flesh will be there, all shining and resplend-

ent. A heavenly host shall accompany Christ. At His first coming He was alone, and came in poverty, lowliness and meekness, but now He is accompanied by the Seraphim and Cherubim, the Thrones, Dominations and Powers and comes in opulence, might and grandeur. He came first as our humble Redeemer, but now He comes as our terrible Judge. At His first coming men could refuse to believe in Him; but now they shall be compelled to acknowledge Him as their Lord, King and Judge.

“And then shall the tribes of earth mourn.” Yes; all who have rejected Christ, either by refusing to believe in Him, or by not conforming their lives to His, shall mourn exceedingly when they behold Christ coming in the clouds. The unavailing wailing of the infidels, the Jews, and all lost souls, Christians, as well as Pagans on beholding Christ whom they had rejected, language is powerless to portray. They shall be compelled to look upon Christ who was their Saviour, but now their Judge. They shall be compelled to look upon those wounds which were received and borne for them in vain. They shall be compelled to look upon that Cross, the instrument of their Redemption which they despised in life, but which now rises up in judgment against them. To whom shall they go? The time of mercy is over. Whither shall they flee? Christ and His Cross are there. Fear, remorse and despair will seize them and rend their souls through and through. In vain shall they call upon the mountains to fall upon them! In vain shall they call upon God to annihilate them! They must now look upon Christ as their Judge, Whom they refused to look upon as their Saviour. They must now look upon that Cross as a witness, which they refused to look upon as the instrument of their Redemption. There they must stand with their gaze fixed upon that scene until they hear their sentence and are driven back into Hell!

On the other hand those who received, heard and followed Christ, and loved the Cross, will be filled with ineffable joy and consolation, when they see that Cross and Christ, and the heavenly army coming in the clouds. They shall stand and behold that glorious, triumphant scene in great peace, hope and confidence. They loved Christ and

His Cross, accepted His teaching, and were His true followers and subjects. They come now to hail Him as their King and receive the reward of their loyalty and service. Their joy and gladness no man can tell. It will be a foretaste of Heaven. In ecstasy they shall stand and gaze upon that scene until they are received into the bosom of the Infinite Beauty, Goodness and Truth!

"Amen, I say to you that this generation shall not pass away till all these things be done."

My brethren, no one knows the meaning of that word, "generation". Whether we agree with that greatest of all scriptural scholars—St. Jerome, that it refers to the human race, and especially the Jewish people; or with St. John Chrysostom that it refers to this new generation of faithful believers, or with a third class of interpreters, that it refers to that period or age of time which has already set in—I say it matters not which opinion we embrace, for no one knows when that time will come.

The time of the end of the world is a secret hidden within the recesses of the bosom of the Blessed Trinity. Neither the angels, nor the Saints, nor the Blessed Virgin, nor Christ as Man knows the time; for in the next verse Christ Himself tells us, "That hour and day no one knoweth, no, not the angels in Heaven, but the Father alone." Nevertheless from many places in the Sacred Scriptures we are taught that certain events must first have come to pass. Theologians tell us that the gospel must first have been preached to all nations; that there must have been first an apostasy of the nations from the true faith; that anti-Christ must first have come; that the Jews must first have been converted through the preaching of Enoch and Elias, who will return to this world again; and that wars and famines and earthquakes and pestilences must first have occurred. These events must all have taken place before the immediate signs described will begin to come to pass. Whether any of them have already happened let each one determine for himself. It seems that some of them have come to pass. It seems that the gospel has been preached to all peoples, that there has been an apostasy of the nations, and that anti-Christ is in the world in the open enemies

of Christ and His kingdom. We have had earthquakes and wars and famines; but we know that Enoch and Elias have not yet appeared, and that the remnant of Jewish people have not come into the kingdom of Christ.

But my brethren, we know with certainty that the end of the world will be immediately preceded by great signs. We know with certainty that the dead will be awakened by the angels, and that the bodies of all will rise. We know with certainty that the Cross will appear in the heavens, and that Christ will come in majesty and power to judge both the living and the dead. Just as surely as the present forms of things will pass away, just so surely will these things predicted and announced by Jesus Christ be fulfilled. Stop, reflect and resolve ere it is too late!



SERMON ON THE PRIMITIVE RELIGION.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—Religion upon which I am to speak is the most interesting, necessary and sublimest of all subjects. Compared with it, the social and political questions, yea, even the natural sciences become flat, insipid and uninviting. In importance what are they compared with religion? They deal with earth and time, whilst religion deals with heaven and eternity. In the study of the social and political questions, the mind cannot get certainty, whilst in the principles of true religion it finds serene rest. The physical sciences do not reach back far enough and deal with earth and matter and secondary causes, whilst religion solves the deepest inquiries of the soul. It tells us from whence we came, what we are here for, and whither we are going. These are questions which demand an answer by all serious minded people. Why then is it, we may ask, that men will devote their nights and days to the study of the former, and will scarcely give any time to the study of the latter question? No doubt the teachers of Israel are partly to blame. But the cause lies deeper. Men are unphilosophical, even those of the best parts. The world is near and imposing and deceitful; whilst heaven is distant and its claims, modest and truthful.

Religion! How few understand what is implied in that term! Like liberty, it is in the mouth of every one, but fewer still comprehend what it really means. Religion is the bond which unites man to his Creator. It implies doctrines and precepts, forms of worship and authority. It has been in the world from the beginning, from the creation of man, substantially the same, and it will be in the world until the consummation of the ages.

Religion according to its epochs and the fulness of its revelation may be divided into the Primitive, the Mosaic and the Christian religion. The first existed from the time

of Adam to Moses, and was given through the Patriarchs to man. The second existed from the time of Moses to Christ, and was given through Moses and the Prophets. And the third existed from Christ unto now, and will exist until the end of the world, and was given through Christ and the inspired Apostles.

From the historical scriptures and the traditions of the nations we learn that God from the beginning often appeared to man, conversed with him, and made known to him His counsels. Thus did He appear to Adam and Eve, to Cain, to Noe and to Abraham. Hence among the most remote nations who had no intercourse with one another, we find doctrines and precepts and sacred rites. Those people believed in God, the Creator and Ruler of the universe. They believed that He had made man to His own image and likeness; that He put him in this world on trial and probation; that man fell, and for this was driven out of Paradise. They called that age the "Golden Age", and that state the "State of Happy Innocence", and they believed that a future Redeemer would come and restore to man, what he had lost through the fall of our first parents. The moral precepts of this Primitive religion embraced the fear and love of God; the reverence of children for their parents and elders; pure conjugal love between man and wife; the sacredness of life; and hospitality even to strangers. Although we do not know all the primitive rites, we know, however, that the Sabbath was sanctified, that the name of the Lord was solemnly invoked, and that sacrifices and oblations were offered. Thus do we read, Enos called solemnly upon the Lord; that Abel, Cain, Melchisedech and Noe offered to God; that Jacob vowed solemnly; and that circumcision was the sign of the covenant established between God and the posterity of Abraham.

Before passing over to the Mosaic religion I wish you to observe that the Primitive religion was one; that it possessed authority, and that a sacrifice was the act of worship by which the dominion of God was fittingly acknowledged. I wish to call your attention to the fact that the Primitive religion bore marks of its divine origin; first, because, God, at divers times spoke miraculously from heaven to confirm

it; and secondly, because its doctrines were most consistent, harmonious, holy and useful to man.

After the deluge with the wonderful increase of the human race, and the great growth of crime, mankind had almost lost the certain knowledge of the Primitive religion. To prevent the universal shipwreck of the faith, and to preserve on earth a knowledge of the future Redeemer, God made a covenant with Abraham. He chose him and his seed to be the elect people; and to their guardianship He committed the true religion, and the faith in the future Messiah. When therefore the posterity of Abraham had become multiplied like the stars, God through Moses unfolded more the doctrine of the Primitive religion, promulgated the moral law, instituted a religion and civil society, and promised that it would last until the fullness of time. The new religion was called the Mosaic, because it was given through Moses; and it was called the "Written Law", because it was consigned to writing and committed to the Levitical order whose duty it was to guard and explain it. And in the course of time, through the voice of the Prophets, that the elect might be better prepared for the Christian religion, the Mosaic religion received a further development. Let us proceed to a more minute study of it.

The Mosaic religion taught more clearly those doctrines which had been revealed to the Patriarchs. Thus did Moses and the Prophets teach more clearly the nature and unity of God: "I am who I am; Hear O Israel, the Lord thy God is one God." The Mosaic religion taught more explicitly the providence of God, His eternity, omnipresence, justice, mercy, goodness and other attributes. It nourished constantly the faith and hope in a future redeemer. It affirmed emphatically the liberty of God, the immortality of the soul, and the existence of a future life in which Jehovah would reward the good and punish the wicked according to their works.

The moral precepts of the Mosaic religion were the "Ten Commandments" which were given amidst thunder and lightning upon Mount Sinai. In them we find all of man's duties; his duties towards God, his neighbor, and himself.

All things in the Decalogue are directed towards this; that man may love God supreme, and his neighbor as himself, which is the fulfilling of the whole law. The Mosaic religion had its ceremonial and judicial precepts. The former prescribed the rites and sacrifices, determined the sacraments, specified the feasts, and imposed the sanctification of the Sabbath. The latter exhibited the form of their civil government. It determined the relation of the Jews to their neighboring nations, and their relations to each other. The Mosaic religion, like the Primitive, bore marks of its divine origin. Moses, its author, was a man of great sanctity and confirmed his religion by miracles and prophecies.

That Moses was a man of remarkable goodness and holiness, besides the scriptures, we have the unanimous and constant testimony of the Jews and Christians, and even the Mohammedans. Moses very often spoke in the name of God, and the people believed that God spoke through him. The prophecies which he uttered, and the miracles which he worked were in confirmation of his divine mission. This we know from his own words and his manner of action.

Of the miracles worked by Moses, we may enumerate the "Ten Plagues" which were sent upon the Egyptians; the passing of the Israelites over the Red Sea, and the destruction of Pharaoh's army in hot pursuit; the quails and manna which fell from heaven and nourished the Jews during their pilgrimage; the cloud by day, and the pillar of fire by night, which went before them guiding them in the desert; the opening of the earth which swallowed up Core, Dathan and Abiron in punishment of their revolt; the miraculous water from the rock; and the healing of all those who looked upon the brazen serpent held up by the hands of Moses. Besides the prophecies which announced the coming of Christ, Moses had foretold the "Ten Plagues" the miraculous feeding in the desert, and the punishment of Core and his companions. He foretold too, that every seventh year, the earth would yield a threefold crop; that God would reward the faithful observance of the law with temporal blessings, and punish the non-keeping of it with temporal calamities. And from a study of Jewish history we know that all these prophecies were literally fulfilled.

SERMON ON THE MOSAIC RELIGION.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—The Mosaic religion was the preparation for the Christian religion which was to supplant it. It was holy and just, and pleasing to God, and saved through faith in the future Redeemer. But it was not the completion of revelation; for as St. Paul says: "The Law brought nothing to perfection." And according to the same apostle, its sacraments were weak and needy elements conferring only external justice. Its sacrifices were types, which did not cleanse the soul from sin, but conferred only legal purity. The Mosaic religion promised a Saviour, but did not give Him; the Mosaic religion was essentially ordained to the Christian religion, which being once established, the former was to cease.

We do not mean to say that its dogmas were not to last, nor its moral precepts either. These are immutable and eternal. The Mosaic religion revealed them more clearly and more fully than the Primitive; and the Christian religion revealed them more clearly and more fully than the Mosaic. No; we mean that the ceremonial and judicial precepts were only temporary, and were to be abrogated with the advent of the Christian religion.

That this part of the Mosaic religion was to be abrogated, we learn from the Old Law itself, which announced that a new legislator would be appointed, and a new covenant established. We learn it too from the prophecies which foretold that the Gentiles would be called, the Jewish nation dispersed, Jerusalem destroyed, and the Temple overturned. And in fact, the Mosaic religion was abrogated before the Christian was firmly established. For the Mosaic religion was such that its ceremonial part could be observed in Palestine alone. Its external rites must be performed in the Temple of Jerusalem, whither all males were obliged to go thrice a year for the celebration of the more solemn feasts. What has happened? During these

eighteen hundred years the Jews have been outcasts, they have had no country; they have been driven from Palestine, and dispersed over the world; Jerusalem has been sacked, and the great Temple has lain in ruins.

Although the Jews had been guided and protected in a wonderful manner by God, still as the years rolled by, on account of their sins, He permitted them to be scattered throughout the Roman Empire. Everywhere they spoke of the one true God, and the Messiah whom He was to send. Thus they raised the hopes and aspirations of the nations. The time had now arrived for the Redeemer to come. The Pagan world had been taught that it could not survive without God. Mankind was now prepared to receive the Expected of Nations. Christ was born. He was born at Bethlehem, of a virgin. He had been miraculously conceived by the power of the Holy Ghost, and the Virgin brought Him into the world on a cold winter's night, in a stable, and wrapped Him in swaddling clothes, and laid Him in a manger.

To certain shepherds, who were guarding their flocks, and keeping their watches through the night, an angel of the Lord appeared, enveloped in light, and said: "I am come to announce good tidings of great joy unto you, and unto all your people. Today in the city of David is born to you a Saviour, the Christ, the Lord; and behold the sign by which you shall know him; you shall find him an infant wrapped in swaddling clothes, and lying in a manger."

While their hearts were all aglow, and while their eyes were still drinking in the celestial radiance, they saw that the angel was not alone, but was surrounded by a multitude of heavenly spirits, who intoned that chant which has been re-echoed throughout the world during these nineteen hundred years: "Glory to God in the highest, and peace on earth to men of good will." When this rapturous song had faded away in the far depths of the skies, and the messengers of God had gone from their sight, they cried: "Let us go to Bethlehem and see this which has happened, see this which the Lord has made known."

On the eighth day, the child was circumcised and called Jesus; a name which was brought from heaven; a name

which spoke salvation to the Jews; a name which bears upon the heart, the impress of love and celestial sweetness, and a foretaste of our deliverance. The child is presented in the Temple. The Magi come from the East to adore Him. Herod seeks his life. Joseph departs into Egypt with the Child and His mother. At the age of twelve, He visits Jerusalem, and there astonishes the doctors in the Temple by the wisdom of His questions and answers. He then returns to Nazareth, where He remains subject to Joseph and Mary, until He begins His public life.

John the Baptist, the last, and the greatest of the prophets, points Him out. He goes before Him preparing the way: "Do penance, for the kingdom of heaven is nigh unto you; I am the voice of one crying in the desert, prepare ye the way of the Lord;" "I baptize with water, but after me there cometh One who is mightier than I, the latchet of whose shoes I am not worthy to loosen. He, it is who shall baptize you with the Holy Ghost and fire."

Christ comes to the banks of the Jordan where John was baptizing unto penance. He descends too, into the water with the penitents, but lo! a sign is given from Heaven; John perceives the Christ and cries out: "I ought to be baptized by Thee, and dost Thou come to me?" "Suffer Me to do this now," said Jesus, "thus it behooveth us to fulfill all justice." John resisted Him no longer, but baptized the Christ. At the moment the Lord rose from the water, the heavens opened, and the Holy Ghost descended upon Christ in the form of a dove, and a voice rang out from the heights of the heavens: "This is My beloved Son in whom I am well pleased."

Christ begins His public mission. He gathers around Him twelve men who are to become His associates in the great work. They travel up and down the country of Judea with Him, partaking of the same sorrows and the same joys. They saw Him perform all kinds of miracles, and relieve all kinds of distress. They heard the doctrines which He taught. He came to establish the Christian religion, and they are to continue the work after Him. And before He ascended into heaven, Christ sent them into the whole world. To them and their successors, He entrusted

the whole deposit of revealed truth: "All power", said Christ, "is given to Me in heaven and on earth; going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." And in order that they might be able to fulfill this great commission and forget none of His teaching, He said to them: "And I will ask the Father, and He shall give you another Paraclete that he may abide with you forever. But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, whatsoever I shall have said to you." And to strengthen the faith of all believers in the indefectibility of the Church, and to show them in all controversies where to look for the sound faith, He said to Simon, one of them: "Thou art Peter, and upon this rock I will build My Church; and the gates of Hell will not prevail against it."

The Catholic Church is the representative of those Apostles. Her bishops and priests alone can trace their descent back to the apostles, and to Christ. Every religious body has begun since the time of the apostles. Some went out from the Church in the Fifth Century, some in the Ninth, and most religious sects date their origin somewhere between the Fifteenth and Nineteenth Century. But the Catholic Church has existed from the beginning. Pius X is the two hundred and fifty-eighth successor to St. Peter, the first supreme bishop. In the Catholic Church alone you will find the doctrines of Christianity in all their fullness. This or that sect may teach some of the doctrines of Christ, but not in any will you find them all, because not to them was said: "I will ask the Father and He shall give you another Paraclete that He may abide with you forever." In the Catholic Church too, and in it alone will be found all those sacred rites which were instituted by Jesus Christ to be the instruments and channels of His grace. And in the Catholic Church will be found that great act of worship by which the absolute sovereignty of God is rightly acknowledged. The deposit of Christian faith committed

to the Catholic Church is found summarily in the Apostles' Creed, which was composed by the apostles. First comes the truth of the unity and trinity of God; that God is one in nature and three in person. Next comes the Incarnation and Redemption; that the Son of God, the Second Person of the Adorable Trinity assumed human nature in the womb of a virgin; that He suffered in the human nature, and on account of its being united to the divine in the Person of the word, the sufferings had an infinite value, and mankind was redeemed; that Jesus Christ after having been crucified rose triumphantly from the dead; and now sits at the right hand of the Father from whence He will come to judge the living and the dead. Thirdly, comes the doctrine of the divine maternity; that the Virgin Mary miraculously conceived Jesus Christ by the power of the Holy Ghost; and that she is truly the Mother of God, because her Son Jesus Christ is God. Fourthly comes the doctrine of a future life; that the souls of men are immortal; that men will be rewarded according to their works, the good going into everlasting happiness, and the wicked into everlasting punishment. Fifthly, comes the doctrine of the Church; that Christ established a church to enable men to share in the fruits of the Redemption until the end of time; that the Church is one, holy, Catholic, and Apostolic. Sixthly, comes the doctrine of the Communion of Saints; that the Church is composed of three parts; the Church triumphant, the Church suffering, and the Church militant; that the Church triumphant, and the Church suffering can assist the Church militant; that the Church militant and the Church triumphant can assist the Church suffering; and that the members of the Church militant can assist each other by their prayers and good works. Seventhly, comes the doctrine of the forgiveness of sins in the sacraments of baptism and penance. And lastly comes the doctrine that the bodies of all will rise on the last day; the good most beautiful, to share in the reward of their souls, and the wicked most hideous to share in the punishment of their souls.

Need I tell you that the moral law is the same under the Christian as under the Mosaic dispensation. The Dec-

alogue is a summary of that law. To Moses, the Lord spoke: "I am the Lord thy God. Thou shalt not have strange Gods before Me. Thou shalt not take the name of the Lord, thy God in vain. Remember, that thou keep holy the Sabbath. Honor thy father and mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's wife. Thou shalt not covet thy neighbor's goods." Such are the ten commandments which were given on Mount Sinai and promulgated anew by Christ. Briefly I shall enumerate the seven Sacraments instituted by Christ for the strengthening of man's weakened will, that he might keep the law and serve God, and which have been administered by His Church from the beginning. There is the sacrament of baptism, through which man is cleansed from original sin and made a child of God, and an heir of His kingdom; "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven." There is the sacrament of penance by which sins committed after baptism are taken away through the instrumentality of God's ministers: "Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." There is the sacrament of the Blessed Eucharist, in which the Body and Blood of Christ are received under the appearance of bread and wine for the nourishment of the soul: "Unless you eat of My body and drink of My blood you cannot have life in you. For My flesh is meat indeed, and My blood is drink indeed." There is the sacrament of Confirmation, in which the Holy Ghost is received, to make us strong and perfect Christians, and soldiers of Jesus Christ: "Then they imposed hands upon them, and they received the Holy Ghost." There is the sacrament of Matrimony, in which a Christian man and woman are united in lawful wedlock, and given especial assistance to perform their onerous duties: "For this cause shall a man leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." There is the sacrament of Holy Orders, in which Christ's ministers receive

the power and grace of the priesthood: "These they set before the Apostles, and they praying imposed hands upon them." And finally there is the sacrament of Extreme Unction, in which the dying receive special help in their last conflict with the powers of darkness: "If any man is sick among you, let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayers of faith shall save the sick man; and the Lord shall raise him up; and if he be in sin, they shall be forgiven him."



SERMON ON THE CHRISTIAN RELIGION.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—Before treating the question of the divinity of the Christian religion, I wish to say a word or two about the great act of worship of the New Dispensation.

I have already told you that sacrifices were the principal acts of worship in the Primitive and Mosaic religions. Moreover, in both of these dispensations, sacrifices were offered up by a certain class of men who were dedicated to that work specially and set apart for that office. Among the pagans too, we find the same to be a fact. They had their altars, their priests, and their sacrifices. Yes; without a sacrifice, God's supreme dominion over man cannot be duly and fittingly acknowledged; and that is the first and principal object of all religious worship. In sacrifices a victim is offered up, and immolated really, or equivalently by an authorized person who stands between God and the people, and represents both. In this way does man acknowledge that God is the author of life and death, that He is supreme, the first beginning and the last end of all things. Now, the Christian religion, of which the Primitive and Mosaic were shadows, must have its sacrifice, and a more perfect one. And so it has in the Sacrifice of the Mass, which is the representation and the continuation of the Sacrifice of the Cross.

Malachias under inspiration foretold it when he cried out in the name of God: "I have no pleasure in you, saith the Lord of Hosts; and I shall not receive a gift from your hands. For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is a sacrifice, and there is offered up to My name a clean oblation."

The Sacrifice of the Mass was instituted by Jesus Christ at the Last Supper, when He blessed and broke the bread, and gave it to His disciples saying: "Take ye

and eat; this is My body which is given for you. Do this in commemoration of Me;" And of the chalice likewise after He had blessed it, He gave to His disciples, saying: "Drink ye all of this; for this is My blood of the New Testament which shall be shed for many unto the remission of sins." From that day to this throughout the whole world, among all nations, and races, and peoples, the bishops and priests of the Catholic Church in obedience to that command, have been offering up the bread and wine. In the Sacrifice of the Mass, as at the Last Supper, the bread and wine are changed into the body and blood of Christ. Christ robs Himself of His glory; He comes on the altar under the appearance of bread and wine; He humbles Himself, and He is consumed. Yes, in the sacrifice of the Mass as on the heights of Calvary, Christ is the victim, and Christ is the principal priest. They differ only in the manner of offering. On Calvary, Christ shed His blood really; on the altar, the real shedding is signified by the separate consecration of the bread and wine. This is the meaning of the Mass in the Catholic Church. This is the sacrifice and clean oblation pointed out by Malachias as being offered up from the rising to the going down of the sun in every place, because God's name is great among the Gentiles.

Are we to wonder then at the awful stillness and reverence with which Catholics assist at the Mass? There is being renewed before their eyes, the Sacrifice of the Cross in an unbloody manner. God is being duly acknowledged as the sovereign Lord; fitting thanks are being returned to Him for all the favors and graces bestowed upon man; and Jesus Christ is supplicating God to apply the merits of Calvary's cross to individual souls.

My brethren, we shall now briefly consider some of the proofs in support of the divinity of Christianity. And first the founder of the Christian religion was pointed out by the prophets hundreds of years before He came, also the time and circumstances of His birth. His life, and death, resurrection, and work, were described by the prophets. The dogmas of the Christian religion are most conformable to reason, and answer all the legitimate aspirations of the

soul. The Christian religion gives a certain answer to those four great questions which have ever engaged the attention of man. It teaches him with no uncertain note about God and His nature; about the origin of the world; about the origin and nature of man, and about his last end, and how he is to reach it.

The school of Christianity is free from all philosophical errors, while outside of her, the most absurd errors are taught. Her skirts have ever been kept clean of the errors of the eternity of matter, dualism, polytheism, pantheism and fatalism. And all her doctrines are harmoniously united. There is no conflict among them. One naturally follows from the other. And so remarkable is the unity that one cannot be denied without questioning the other. The truths of Christianity by their depths, satisfy the minds of the greatest intellects, and by their simplicity, are aptly suited to the capacity of the uneducated. And they are so profound and broad that for nineteen hundred years they have supplied an inexhaustible matter for the investigation of the learned. And in Catholic catechisms, the most sublime truths are mastered by little ones; truths which the pagan philosophers were ignorant of.

The Christian religion has presented the only perfect code of Ethics. That such a code may be safe and complete, it must comprise three things; our offices towards God, our neighbor and ourselves. And these are found in the Ten Commandments. And the Ten Commandments are summed up in two; "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind;" and the second is like to this: "Thou shalt love thy neighbor as thyself."

The Christian religion not only tells man to keep the law, but offers him the means to do so. First, it places before him a perfect exemplar in Christ, who began to do, and to preach, and whom the rationalists acknowledge to have been the most perfect man that ever walked the earth. Secondly, it gives an efficacious sanction to the law, promising an eternal recompense in the next world. And thirdly, God gives special help to keep the law, where nature fails: "I can do all things in Him who strength-

eneth me," says St. Paul. And the Christian religion, by its sacrificial act satisfies the demands of the soul for external worship; and by teaching us that the miseries of life are the punishment of sin, necessary for our probation, and offering a way to eternal life, it satisfies the demands of the soul amidst afflictions for comfort and solace.

My Brethren, the founder of the Christian religion worked various kinds of miracles to prove the divinity of His mission. The gospels are replete with the miracles of Christ. But there is one which we shall lay special stress upon after the example of Christ Himself. When the Scribes asked Him for a sign, He answered: "An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." The miracle of the resurrection implied omnipotence. It is a fact which all the powers of created nature could not effect. Hence it was worked by God alone. Christ, after He had been in the tomb for three days, rose glorious. Christ was really 'dead. Before He was crucified, He underwent a most cruel scourging in the court-yard until he was robed in His own blood. Then He was forced to carry the Cross on His mangled shoulders up Calvary's heights. On the way He fell several times from exhaustion, but was goaded on by jibes and curses. When He reached the place of crucifixion, He was thrown on the cross, and after His legs and arms were almost disjoined, with His hands and feet nailed to the cross, He was swung aloft, and allowed to remain there for three hours. And to make certain of His death, his side was pierced with a lance, and His legs were broken. It would have been the greatest miracle if Christ had survived all this!

Before putting Him in the tomb, they wrapped Him in a winding sheet and bedewed His body with aromatic spices. Then they covered the tomb with an immense stone, sealed it, and placed over it a guard of Roman soldiers. But on the third day, the first of the week, before the sun had risen, suddenly the stone was rolled by, and Christ

came forth from the tomb. The brightness of His body dazzled and blinded the soldiers, and they fell upon their faces. After the resurrection He remained forty days on this earth, appearing frequently to the Apostles and Disciples, eating and drinking with them, to show that He was truly risen.

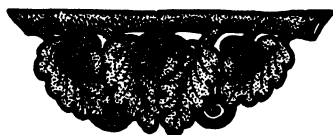
My Brethren, the rapid propagation of the Christian religion and its continued existence is a miracle, which proves most conclusively that it is divine. Notwithstanding that it opposed the passions of men, offered no earthly reward to its followers; that the Roman empire waged a deadly persecution against it; that it had no influence, wealth or power back of it, it spread, flourished, and covered the whole earth. Tertullian, of the III Century, cried out: "We are but of yesterday, and we are everywhere; we have filled your cities, your towns, your islands, and your camps; yea, we are even in the palace, in the senate, in the forum, everywhere—we have left you nothing but the temples." Its converts embraced men of all ranks, conditions and occupations. The learned and illiterate, the noble and the rustic, the rich and the poor, the master and the slave, the old and the young, the powerful and the weak—all become followers of Jesus Christ.

The Christian religion has been in the world for eighteen hundred years, not as something effete, but young and active, changing and transforming the face of the earth. When it made its appearance in the world, outside the Jewish people, idolatry and immorality were universal. We do not say that it has completely eradicated these errors and vices, but everywhere, all over the world, in every city, town, hamlet, and district, you will find true sincere Christians innumerable, who worship the one true God with a pure worship, and keep His law.

Pagan antiquity gave parents the right of life and death over their offspring. Children were procreated not so much for the family as for the state. Hence it was determined by law that crippled children and imbeciles should be put to death. But Christianity has changed this. It teaches that it is the greatest evil to kill infants in any manner, because God has breathed into them a soul that

they might live and not die. In Pagan days, wives were looked upon as chattels, and were sold and bought, and for the slightest crime, could be punished with death. But Christianity has placed woman at man's side, has made her his equal, his partner, the queen of his household. In Pagan days, slavery was universal, and slaves were considered no better than beasts of burden. Christianity immediately diminished the rigor and severity of slavery, and finally extirpated it.

My Brethren, before the advent of Christianity into the world, war was the rule, and peace the exception. And war was waged simply for conquest. But Christianity has changed this; it has made war the exception, and peace the rule. It has lessened the horrors of war; the defenseless are not killed; the captives are treated humanely; the laws of nations in peace and war are generally observed; and faith in international agreements are kept. All these changes Christianity has wrought. Rightly we may say that Christianity is the mistress of life, the extinguisher of vice, and the perennial fountain of virtue, having within herself the promise of things present and things to come.



CATHOLIC CHURCH AND BIBLE.

LECTURE DELIVERED DURING MISSION TO NON-CATHOLICS, AT
SACRED HEART CHURCH, CHARLESTON, W. VA.

My Dear Brethren and Christian Friends:—It is with much pleasure that I arise to speak to you on the subject: "The Catholic Church and the Bible."

No doubt, many of you have been told—yea, it has been drummed into your ears from infancy—that the Catholic Church is an enemy to the Bible, that she fears it, that she forbids her children to read it, and that she would destroy it and scatter it to the four winds, if she could.

Never was accusation more groundless! Never was calumny more malicious!

I know that the more intelligent non-Catholics do not believe such tales any more; but still I know that there are some good meaning Protestants who accept them as gospel truth. I wish, tonight, to disabuse your minds of such ideas, and to show you that the Catholic Church is a real friend to the Bible; a friend like the mother is to the child, not by loud protestations, but in truth and in deed; ready to bear all insults and injuries if need be in its defense.

My dear friends, you are aware no doubt, that there are many calling themselves Christians today, who deny the inspiration of the Bible. They consider it, as the word of the God, in the very general and broad sense of the term. It is inspired only in the same sense in which Homer's Iliad, Virgil's Aeneid, Shakespeare's Hamlet, and Milton's Paradise Lost were inspired; and this view remember, is not confined to the lay people, and the pew, but is found among the ministers, and has entered the pulpit. Yea, some ministers have gone so far as to tell us that the Old Testament is full of myths and legends and mistakes. I appeal to you who read the leading magazines and journals for a confirmation of these statements.

Contrast now the Catholic Church's belief on this point and see what a friend she is to the Bible. While the battle was raging fiercest, when the critics were tearing the Bible to shreds, and the infidel scientists were singing their paeans of victory, the Catholic Church in the Vatican Council declared that all the Canonical books of the Bible, not only contained revelation without error, but also were written under the inspiration of the Holy Spirit, and have God as their author. This same doctrine was substantially taught by the Council of Florence, which was held in the XIV Century, and by the Council of Trent, which was held in the XVI Century. Hence it was nothing new, and was not gotten up for the occasion.

According to Catholic teaching, which neither priest nor layman can question, all the books of the Old and New Testament were written under divine inspiration, taking the word not in a general and indefinite sense, but in its most particular and special sense. The Catholic Church, therefore teaches that the sacred authors were moved to write by the Holy Ghost, and whilst writing, were illuminated and directed by the same Spirit, in such a manner that they could not err, and would write only those things which God wished them to write. Moreover, the Catholic Church teaches that inspiration extends not only to some, but to all parts of the Bible. Hence according to Catholic teaching, there are no myths, or legends, or falsehoods, in the Bible. If on the surface there seems to be, this must be attributed either to the scientist who teaches what is not true science, or to the historian who advances false data, or to the interpreter who has not understood the text. This was the teaching of Pope Leo XIII, of illustrious memory, and was taught fifteen hundred years ago by the great St. Augustine.

This brings us, my dear friends, to a second consideration, which I wish to place before you. You know that there are many Bible Christians who talk and act as if the Bible had been written, and printed, and bound in heaven, and brought to this earth by an angel, and handed over to man; and that it is a witness to its own inspiration. This is going to the other extreme, and is most injurious to the

Bible, and holds it up to the ridicule and scorn of the infidel scientists. It is not truth either, and comes from ignorance and credulity.

The Catholic Church has always rightly taught that the Bible has a human as well as a divine side. It teaches that the Bible has a history; that man played an important part in its composition; that the various parts of it were written at various times; that the sacred authors wrote with special ends in view; that different parts of it were sent to different Churches, according to the needs of the faithful; that it was not written in the modern tongues; that parts of it remained scattered throughout the Christian world for several centuries; that along with the inspired writings were circulated apocryphal writings, claiming inspiration and equal authority; that it was the Catholic Church that sifted the cockle from the wheat, declaring which were inspired and genuine, and which were mythical and spurious; that the Catholic Church has preserved the Bible; and that only by its authority can its inspiration be conclusively proven.

All of these propositions, I believe, are admitted by most biblical scholars, except the last one; so to sustain it, I shall devote a few minutes.

Inspiration is a divine, unseen fact, because it is the secret operation of the Holy Ghost upon the will and intellect of the writer. Now, how are men to know with certainty that such a writer was inspired? The word of the writer will not suffice; since the world is full of deceivers. The assertion of the book itself will not suffice; since the Koran, the Mohammedan Bible asserts its own inspiration. The sublimity of matter will not suffice; since Hamlet is sublime, and the Paradise Lost is sublime. Its admirable unity will not prove it; since St. Augustine's "City of God" and other works possess wonderful unity. Prophecies will not prove it; since they form but a small part of the Bible. Therefore, there are only two ways in which the inspiration of the Bible can be proven conclusively; either the writers must work miracles to prove that they wrote under inspiration, or an infallible teacher must declare that certain books were inspired. Now the several sacred writers

did not work miracles to prove the inspiration of their compositions, nor did any one writer work miracles to prove that the whole Bible was inspired.

But, my dear friends, the Catholic Church, as we can prove with moral certainty, was made an infallible teacher in faith and morals by Christ. Upon her word then we receive the Inspiration of the Scriptures. If we are deceived, then God has deceived us, which is blasphemous even to think.

St. Augustine, fifteen hundred years ago, wrote: "I would not believe the gospels unless the authority of the Church moved me thereto."

This brings us, my dear friends, to a third and very important consideration; namely, what place does the Bible hold in the plan of salvation?

You know this is the great bone of contention between Catholics and Protestants. You have heard the other side; allow me to present ours. To be clear, we may sub-divide this question into two parts: Does the Bible contain the whole revelation of God to man? Should each individual be the last court of appeal in its interpretation? Now Protestants hold that the Bible contains all religious truths; and that every man should read and interpret the Bible and draw his own religion from it. The Catholic Church on the other hand, holds that the Bible does not contain the whole revelation of God, but to it must be added tradition; and that the Church is the supreme interpreter, the last court of appeal for the correct interpretation of the Scriptures. Hence no one must interpret the Bible contrary to her teaching.

Now, to the first proposition—"Does the Bible contain the whole revelation of God to man? We say no! And we draw our first argument from the analogy between the Old and the New Dispensations, or between the Jewish and Christian Law. In the first place, from Adam to Moses there were no inspired writings. Religious truths were transmitted by word of mouth. Tradition was the depository of revealed truth. And even after Moses had written out the law, oral tradition remained; for Moses when about to die, said: "Ask thy Father and He will declare to thee,

thy elders and they will tell thee;" and David the Psalmist wrote: "We have heard O God with our ears; our fathers have declared to us the work Thou hast wrought in their days, and in the days of Old." And finally the Jews believed that all the posterity of Adam had incurred original sin, and yet there is no certain teaching on this point in the Old Testament. Therefore we reasonably infer that the New Testament is not to contain all the Christian revelation. This inference of ours is confirmed by the New Law itself. In the first place, Christ Himself never wrote a word, neither did he command the Apostles to write, but to teach and preach. When He sent them to the lost sheep of Israel, He said: "And going preach, saying: 'the Kingdom of Heaven is at hand'." And when He sent them into the whole world, He said: "Going therefore, teach all nations, preach the Gospel to every creature." He did not say write the divine message and scatter it broadcast; He said, "teach", "preach".

That the principal work of the Apostles was to preach and not to write, is evident from the fact that only a small number of them wrote. And when they wrote, it was not to transmit the whole revelation, but as occasion demanded, to inculcate some important truth. This is seen from the Epistles, which were composed with special ends in view. Moreover, those Churches to which the Epistles were sent, were already in possession of the faith.

Thirdly, the Apostles did not tell their disciples to confine the revealed truth to writing, but rather they told them to transmit it by word of mouth. Thus St. Paul writing to Timothy, said: "And the things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also."

Fourthly, if the Scriptures were to be the sole source of revelation, it should be somewhere stated therein. But this is not a fact. Rather the Scriptures assert explicitly the contrary. Thus St. Paul wrote to the Thessalonians: "Therefore, brethren, stand fast; and hold the tradition which you have learned, whether by word of mouth, or by epistle;" and to Timothy he writes: "Hold the form of sound words which thou hast heard of me, in faith and in

the love, which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost who dwelleth in us."

Fifthly, there is one religious truth which is not found in the Bible, which not only Catholics, but Protestants believe, and it is the sanctification of Sunday. If you simply follow the Scriptures you have no authority for the observance of Sunday, the first day of the week, instead of Saturday, the last day of the week.

It is clear from the Old Testament that the last day of the week was the day to be sanctified. And it is not stated in the Sacred Scriptures that the first day of the week is to be kept holy. Sunday is strictly an institution of the Christian Church.

And finally if the Scriptures are the sole depository of God's revealed word, what did the Apostolic Christians do? The last part of the New Testament was not written until the end of the first century. Do not say that they had the oral teaching of the Apostles; for then you admit that the Bible was not always the sole depository of God's revelation.

What did the Christians of the first Four Centuries do without the Bible? Remember it was not until the Fourth Century that the various parts of it were gathered together, and the pseudo-scriptures separated from the true.

Now to the second proposition.

The Catholic Church holds that God never intended that each man should search the Scriptures for himself to find out his religious belief. Moreover, she further holds that the Bible was given to her as a handmaid in religion, and that she is its divinely appointed interpreter. Now, my dear friends, briefly I shall place before you the principal reasons for this position of the Church.

She holds that the Pagan world was converted not by the circulation of the Bible, but by the preaching of the Apostles; yea, that all nations that have embraced Christianity since, have been converted in the same manner. She holds that the object of the gospels was to preserve in writing the principal events in the life of Christ, and that the object of the Epistles was to correct some abuse, or to confirm the faithful in the true faith; consequently, that the

various parts of the New Testament were sent only to those Churches which had previously been converted to Christianity. She holds that the Bible was not the rule of faith during the first Four Centuries, (and during these ages no better Christians could be found) because the Canon of Scriptures had not been framed until the IV Century. And furthermore she holds that it would have been impossible for the Bible to have been the rule of faith for fourteen hundred years, because the faithful could not have possessed Bibles during that period, as the art of printing was not invented until the XIV Century, and Bibles were a luxury, and most costly. She holds that it could not have been the rule of faith for eighteen hundred years, because four-fifths of the human race could not have read the Bible, even if they had possessed it; yea, she holds at the present time it cannot be the rule of faith because almost one-half of the adult members of the human race cannot read. She holds that God never could sanction a principle that has caused such a multiplicity of sects to the great scandal of Christianity. Man reads the Bible, and relying upon his own understanding of it, he starts a new religion; and if we enumerate the minor divisions of the great religious denominations, I believe (I have seen it stated by some writers) that there are four hundred sects. One sect contradicts the other, even on the most essentials of religion; for example, the Calvinist believes that human nature is totally corrupt, while the Unitarian holds that it is not corrupt; the Anglican holds that there are only two necessary sacraments, while the Quakers reject the sacraments altogether. And yet all of them take the Bible as their rule of faith.

The Catholic Church holds that the Bible in all its parts was written by men inspired by the Holy Ghost. Therefore, for the correct understanding of the Bible a special illumination of the Holy Ghost is needed. But this illumination is not given to individuals but to the Church collectively. This doctrine is taught by the Bible itself; for in the second Epistle of St. Peter, Chapter 1, 19th and 20th verses, and 11th Chapter, 16th verse, we read: "Understanding this first, that no prophecy of scripture is made

by private interpretation, for prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the Holy Ghost;" "As also in all his Epistles (St. Paul) speaking in them of these things in which certain things are hard to be understood, which the unlearned and unstable wrest as they do also the other Scriptures to their own destruction."

Finally, I wish to place before you a very homely argument, and yet a most convincing one. It is taken from daily life. In earthly affairs you follow the Catholic principle. Not to each man is it allowed to interpret the Constitution of the United States, but to the Supreme Court does this office belong. And when it passes judgment all the citizens of the land are bound by its decision. When you are very sick you do not consult a doctor's book, but you go to a good physician. And when you want to know the law on an important point, you do not go to Blackstone's works, but you consult a lawyer. If each man were allowed to interpret the Constitution himself, our government would soon cease to exist. If each man were his own doctor, ninety-nine per cent. of the people would die from mal-treatment. And if each man were his own lawyer, we would have court houses galore, several in each ward, holding sessions night and day.

My dear friends, before concluding, I wish to lay before you a few facts which will show the zeal of the Catholic Church for the dissemination of the Scriptures among the people before the Reformation began.

Perhaps it will startle some of you when I say that long before the Reformation of Luther, the people of almost every country in Europe had the Bible translated into their own vernacular. And in most countries there was not only one, but several versions. To be particular, Germany, the home of Luther, and the theatre of the great strife, had no less than five different translations of the Scriptures into its own language. Three were made previous to the time of Luther, and two contemporary with or immediately following it. The first of these translations was made by Ulphilas, Bishop of Maeso-Goth (now Wallachian) as early as the middle of the IV Century. The second version was made in

the old German Teutonic dialect during the Ninth Century, and was attributed to Charlemagne. And the third was a translation of the Latin Vulgate, made by some unknown person about the year 1466. Two copies of this edition are still preserved in the Senatorial Library at Leipsig.

In Italy, the home of the Popes, besides the Syriac, Coptic, Arabic and Armenian versions, there were two Italian versions. The first was made by the Dominican Jacobus, a Varagine, arch-bishop of Genoa, and was completed as early as the year 1290. And the second was made by Nicholas Malermi, a Camaldolese monk, and which was printed simultaneously at Rome and Venice, in the year 1471. This version passed through thirteen different editions before the year 1525.

In France the first translation was made about the year 1478 by Des Moulins, and was corrected and a new edition made of it by Rely, Bishop of Angers, in the year 1487. This version was successfully re-printed about sixteen times before the Reformation.

In Spain, according to the great Spanish historian Marianna, the Scriptures were translated into the Castilian dialect by order of Alphonso the Wise. The whole Bible was translated into the Valencian dialect of the Spanish in the year 1415 by Boniface Ferrer. This version was printed in the year 1478, and reprinted in 1515 with the formal consent of the Spanish Inquisition.

And finally, in England, besides the translation made by the Venerable Bede in the Eighth Century, as well as the translation of Psalms by Alfred the Great in the Ninth, there was a translation of the whole Bible into the English of that period and which was completed about the year 1290, long before the version of Wickliffe of the Fifteenth Century.—To sum up, we may say that before the appearance of Luther's version of the Bible in the year 1530, there had existed in the various countries of Europe, twenty-two different Catholic versions, and between the years 1450 and 1530, they had passed through at least seventy editions.

In conclusion, my dear friends, allow me to impress upon you that the Catholic Church not only loves the Bible, but she reverences it, yea, she almost worships it. Priests

are taught during their seminary days to read it on bended knee and with uncovered head. The Church uses it in defense of all her doctrines, and priests have it continually before them. The ceremonies of the Church, and especially the great act of worship, the Sacrifice of the Mass, are literally saturated with the Scriptures. The Gospels and Epistles taken from the Bible form the subject of our Sunday sermons. We are bound by the laws of the Church to read the Gospels in the vernacular of the people and expound them to them. Priests are bound under pain of grievous sin to devote at least one hour a day principally to the reading of the Scriptures. Our children at school, as soon as they are able to read well, begin the study of Bible History, which comprises historical parts of the Scriptures suited to their understanding. And finally, the Church desires that each Catholic family should possess a copy of the Bible, and that the adult members who are intelligent enough, should read it—always supposing two conditions; first, that it is a version authorized by the Church with explanatory notes; and secondly, that they will never interpret it contrary to the teaching of the Church.



SERMON ON—DID CHRIST ESTABLISH A CHURCH?

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—Did Christ Establish a Church is a subject which should interest every Christian. For surely no follower of Christ can be indifferent to the work of His hands. Besides, is it not a duty incumbent upon all Christians to learn as much as possible about that society instituted by Christ? At least in this age of universal education no one should neglect the opportunity of broadening his knowledge. And perhaps it is the first time you have heard this momentous subject treated specifically; for momentous it is, if Christ has established a visible Church to which He wishes all to belong.

The word Church comes from the Greek word "Ekklesia" which is translated into Latin by "evocatio", and means in English "a calling forth." In the broad sense of the word, we may say that the word Church signifies first, the action which assembles the people together; secondly, the assembly itself; and thirdly, the place where the assembly meets. But the real meaning of the Church? The Church as Catholic theologians understand it, and about which I am to speak this morning, is that congregation of men who are united in the profession of the same creed, and in the same act of worship, and in the reception of the same sacraments, and held together by the authority of legitimate pastors, or more briefly, by the Church, I mean that visible organization established by Christ to continue His work on earth until the end of time. And I shall now proceed to show you that Christ did establish such an institution.

My brethren, what is implied in the ideas of a visible society? Three principal things; first, a number of men morally united; secondly, a common end to which they conspire by the use of certain means; and thirdly, a chain or bond which holds them together. It is evident that the bond or chain can be no other than authority. Let us now

turn to the Scriptures. In the Old Testament Christ's Church is spoken of as a kingdom. Thus do Isaias, Jeremias and Daniel speak of her: "He (Christ) shall sit upon the throne of David and upon his kingdom." (Isaias IX-7); "And a king shall reign and shall be wise, and shall execute judgment and justice on the earth." (Jeremias XXIII 3); "God of heaven will set up a kingdom that will never be destroyed, and His kingdom shall not be delivered up to another people." (Daniel II-44.)

In the New Testament also Christ's Church is compared to a kingdom. Thus do Sts. Mathew, Luke and John speak of her:—"The kingdom of heaven is likened to a man that sowed good seed in his field," (Mathew XIII-24); "To what is the kingdom of God like, and whereunto shall I resemble it?" (Luke XIII-18); "Jesus answered, 'My kingdom is not of this world,' (John XVIII-36). Now what is a kingdom? Is it not a society? Do we not find in it men under the government of rulers conspiring towards a common end, and by the use of determined means? In other words in a kingdom are there not superiors and inferiors, rulers and subjects, laws and authority?

Again the Church of Christ is called a sheepfold, a flock, a city, a house, and the body of Christ: "And other sheep I have that are not of this fold," (John X-16); "Take heed to yourself and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church," (Acts XX-28); "A city seated on a mountain cannot be hid," (Matthew V-14); "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God," (I Tim. LIII-15); "And hath made Him (Christ) head over all the Church which is the body," (Ephesians I, 22-23.) A sheepfold supposes sheep under the authority of a shepherd. A flock over which bishops have been placed suppose many reduced to unity by authority. A house is made up of many stones which form one building. A city supposes citizens who are governed by laws and officers. And finally in a body we find different members with different functions, but united to the head from which they receive life and direction. In these figures then which are

descriptive of Christ's Church we see a society with an end, laws and authority.

My brethren, Christ sent forth His Apostles to teach all nations, to baptize them in the name of the Father and of the Son and of the Holy Ghost, and to teach them to observe all things whatsoever He had commanded them. He made them participators in His power and He conferred upon them the gift of miracles. He commanded the faithful to hear them under the threat of losing their souls. And He gives us the reason of all this, "That we might meet in the unity of the faith unto a perfect man of the likeness of Jesus Christ," (St. Matthew XXVII, 19-20; St. Mark XVI, 20; St. Luke X, 16; St. Paul Ephesians IV, 13). From these texts we are taught without a doubt that Christ established a Church. In them we have all the elements which form a religious society. We have first the multitude of the faithful, men of all countries and times, who are to hear the Church:—"Going therefore teach all nations." We have secondly a common and special religious end, the glory of God and the salvation of men:—"Until we all meet unto the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fullness of Christ." We have thirdly, the means, the remote and proximate; the doctrines of Christ—the former, faith and baptism, the latter:—"Teaching them to observe all things whatsoever I have commanded you." Careful to keep the unity of the spirit in the bond of peace, one body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism." And finally we have authority. The apostles participate in the power of God Himself and the people are commanded to hear, believe and obey them:—"All power is given to me in heaven and on earth. Going therefore teach all nations;" "He that heareth you, heareth me, and he that despiseth you, despiseth Me;" "He that will not believe shall be condemned."

My brethren, let us now turn to those men who came immediately after the Apostles and known to be their successors,—the great teachers of early christianity; do they speak of the Church? Yes, their writings are filled

with the doctrine of a Church. Today not to burden you I shall select but one from each of the first Five Centuries. We shall hear more from them when I speak on the marks of the Church. I have selected the passages in which they simply mention the Church, and treat lightly of its authority. And first comes the Holy Clement of the I Century, who in writing to the Corinthians told them that it was better to be humble, and in the sheepfold of Christ and opposed than to be proud and outside of it and without hope:—"For it is better for you to be found in the sheepfold of Christ little and opposed, than thinking yourselves above others to be cast out of His hope." Next comes the blessed Ignatius of the II Century, who told the Ephesians that the prayer of the bishop and of the whole Church availed much more than the prayer of one ———: "For if the prayer of one or two has much force, how much more that of the bishop and of the whole Church." Thirdly, comes the great Cyprian who reprimands severely those who had fallen away from the communion of the Church, and writing to him in the name of the Church:—"I wonder that they should have had the bold temerity so to write to me as to pen their letters in the name of the Church, whereas, the Church consisteth of the bishops and the clergy, and all those who have not lapsed." Fourthly, comes Gregory of Nazianzen, who says that the church is made up of sheep and shepherd, subjects and rulers:—"Order has settled even in the Church that some be sheep and others shepherds; some be ruled and others the rulers." And finally, St. Augustine of the V Century writing to Dioscorus, speaks of the solid authority of the established Church:—"Therefore, do they strive by the name as it were, and promise of reason to be superior to the most solid authority of the firm established Church."

My brethren, all must admit that the Mosaic religion was a figure and a shadow of the Christian religion. Now in the Mosaic religion we find a religious society. There were laymen and levites, subjects and superiors, disciples and masters in the old Jewish religion. The reality and the substance should be more perfect than the figure and the shadow. But if Christ did not establish a perfect relig-

ious society in the New Law, this is not a fact. We must therefore admit that He did. Or again we must all admit that God provides for every creature according to his condition. Now it is the condition of man that he should be born and must live in civil society if he wishes to reach the end and perfection of his natural existence. Is it not therefore most reasonable to suppose that the religion of Christ which is intended for wayfaring man should take the form of a society? In this way all christians having being united and directed by legitimate authority, would be able to learn more easily the doctrines of Christ, and observe much better His laws, and thereby enjoy peace and tranquility while working out the salvation of their souls. And for eighteen hundred years, as we learn from history, there has been a Church, a universal Church in the world, to which the majority of Christians by far have submitted themselves—a Church which we shall see has four marks by which it may be easily recognized by all men as the Church of Christ.



CATHOLIC EDUCATION.

SERMON DELIVERED AT THE LAYING OF THE CORNER STONE,
ST. LAWRENCE PAROCHIAL SCHOOL, IRONTON, OHIO.

Rt. Rev. Bishop, Rev. Fathers, Dear Brethren, and Christian Friends:—We are assembled this afternoon to witness and commemorate the laying of the corner stone of a new Catholic or Parochial School in St. Lawrence's Parish. Why this? Why such pomp and ceremony? Why do Catholics take upon themselves the financial burden and trouble of erecting and maintaining separate schools, when the State whose loyal citizens they are, has supplied them with well equipped ones into which their children are welcome? Why do not Catholics patronize the State schools? Why do they submit to double taxation? An answer to these questions will form the subject of my remarks.

My Brethren and Friends, the age in which we live, and especially many American writers, on the question of education, as on some other vital questions, are greatly in error. Men, who pass off as scholars and thinkers, when they come to write and talk on education show very little depth of thought, and a great ignorance of the fundamentals of philosophy. That man, no matter how brilliant he may seem, who confines his theory of education to the intellect and advocates the divorce of secular and religious instruction in the formation of the child is indeed a shallow thinker and betrays an ignorance of the very nature of man. What is man? Man is an intellectual and moral being. He is endowed with a mind and heart. It is the intellect and will, or mind and heart that make him what he is, and distinguish him from the rest of God's creatures. And what is the meaning of education? To educate means to draw out, to develop and to perfect. Apply this to man, and what does education mean in his regard? It means, and nothing less, to draw out and develop and perfect him; not one part of him, but the whole man,—his will and heart as

much as his intellect and mind. If one part of his nature is neglected in the process, you will not have educated him, you will have produced but a deformed being—a one sided man. It is more unreasonable and absurd for educators to attempt to educate children and neglect their moral nature than for a professor of physical culture to attempt to produce a perfect specimen of a physical man and confine the training to one part of the body to the neglect of the rest. As such a training must necessarily, if continued, produce a physical monstrosity—a man abnormally developed in certain parts of his body; so also must that system of education which confines itself to the intellect of the child and neglects its moral nature produce a moral monstrosity—a man with an intellect sharpened and developed with no will and affections trained and purified to guide, direct, and curb it.

To continue the comparison, just as it takes time and labor, several years of hard work both on the part of teachers and pupils, day in and day out, to train the intellect to any degree of proficiency, so likewise does it take the same time, labor and watchfulness to train the moral nature of the child. A few hours a week will not suffice to train the mind, and neither will they suffice to train the heart. That the training may produce its best results it should begin a little before the dawn of reason, and extend itself almost to young womanhood and manhood; for this is the formative period, when the character of the boy or girl is pliable and can be moulded at will, when virtuous or vicious habits are easily formed.

My Brethren and Friends, Christianity is not a sentiment. It is the greatest of realities. It is something definite and tangible. It has truths for the intellect and principles for the will. To master its doctrines requires a great deal of time, even for adults. As to memorize the contents of text books does not constitute education, so neither does the memorizing of the Catechism constitute a Christian and a Catholic education. In order that our intellects may be trained and developed, and we become more than parrots, these same truths must be taken up by the mind, turned over and over by it, must be viewed in their relations with each other and to other truths; in other

words the intellect must act, must reflect, must abstract, analyze, synthesize, judge and compare—it must reason—by reasoning, and reasoning alone the intellect is developed and perfected. It is the same with the doctrines and principles of Christianity. They are truths which the mind must take in and gradually assimilate. After the mind has received them it must turn them over and over again, and view them in their relations with each other and to the whole body of doctrine. Since these principles lead to actions they must be lived out in the daily life of the child. Man is a creature of habit. In order to act always in the same manner there must be formed within him a habit. And a habit is formed by the repetition of acts of the same nature. When a habit is formed it becomes a second nature, and the actions along that line become easy of performance. Pious practices must therefore be cultivated by the child and virtuous habits formed. All this takes a great deal of time. It is a work of several years and requires constant watchfulness, care and zeal on the part of truly religious teachers.

My Brethren and Friends, moved chiefly by these reasons, and also by the fact that when children during their formative period are placed under non-Catholic influences it must prove harmful to their faith, the Bishops of these United States in Council assembled decreed that pastors of souls wherever possible, should erect and maintain parish schools; and that Catholics must support them, and send their children to them. The Bishops of the Catholic Church, besides having being placed by the Holy Ghost over the Church to rule and guide it, are men of superior character, learning and ability. And notwithstanding the fact that they foresaw what labor, money, time and trouble it would take, decreed the necessity of parish schools, and the duty of parents to uphold and support them. Since they have the right divine to teach and govern the faithful, the decree is binding in conscience upon pastors and people, and they who resist it, "resisteth the power of God, and will purchase to themselves damnation."

In Catholic Schools education in the true sense of the word is given. Neither part of the child is neglected. Relig-

ious and secular instruction go hand in hand. And the boy or girl who receives his or her education under Catholic auspices during the formative period must as a rule be well rounded and developed intellectually and morally. Here we have teachers who devote their whole lives to that work, not for money or a livelihood, but simply through the love of God, and to advance His glory. They are the equals—teacher for teacher—if not the superiors in learning of those who teach elsewhere, and with this advantage, on account of the higher motive, they must necessarily bring to their work more zeal and devotedness. New fangled ideas about education are not introduced into the class room, but the old methods, which have stood the test of the centuries, and which have formed the thinkers and scholars of the past ages are used. There is only one royal road to learning—little at a time and thoroughness, and work, work, work!

Enter a Catholic school, and the first object that meets your eyes is the crucifix which preaches silently and eloquently to the children all day long. There too hang holy pictures which remind the children of God, heaven and the saints. The garb which the Sisters or Brothers wear, teaches the child sacrifice and purity. The day's work begins with Catechism to teach the child that its first duty is to know and love God, and that the soul and the things of the soul are more important than the body. At other times during the day Bible History, or a compendium of God's dealings with man, is taught them. At the opening and close of the morning and afternoon sessions their minds and hearts are raised to God by prayer. The teachers have their eyes constantly on the children, correcting any evil tendencies and urging them on to goodness and virtue. In a word the child is living in a religious atmosphere. Religion—Christianity—is being imparted to him almost with every breath he breathes. Surely he who undervalues or underestimates the importance of Catholic Schools is out of harmony with the mind and spirit of the Church.

My Brethren and Friends. Many non-Catholics are beginning to think as we on this matter. They are beginning to clamor for the denominational schools. Our Episcopal, Lutheran and Methodist brethren, in some parts

of these United States, have called the attention of the public to the sad havoc which godless schools have made upon the young men and women of the country. Just consider that fifty years ago it was the exception to find a non-church going person. Now out of a population of eighty millions, only thirty millions go to church according to some statisticians; and fifty millions remain at home, are practically members of no church, with no religious belief and principles. And bear in mind too, that out of these thirty, twelve millions at least are Catholics.

The Atheists and Infidels recognize this truth. In France, Italy and Spain, they are trying to dechristianize the people by dechristianizing the schools. They say, and rightly, give us the children and we will give you the men. Give us the education of the children, allow us to banish God and Christ from the schools, and in fifty years we shall make the people infidels. And that is what they are striving to do at the present day.

Even the strongest supporters of our present school system believe down in their hearts, that religious and secular instruction should go hand in hand; for where they can they invite Protestant ministers to visit the schools, have the Bible read, and hold Chapel exercises. Could a stronger proof be offered, that they see the necessity of religious instruction in the schools? Our actions are oftentimes a truer indication of our belief than our words.

Fathers and mothers, children have been given to you to be made saints, to people heaven, to reign with God throughout eternity. A great responsibility rests upon you. You shall have to render at the Judgment Seat a strict account of your charge. If these children are lost through your fault, they will cry out against you—they will be your accusers before God. The imprecation of lost children against their parents at the Last Day will be most terrible! and God in His justice will not turn a deaf ear to their cries! Even in this world what a pleasure, comfort and happiness for parents to have around them good christian children! It is a grand sight to see an aged father and mother in their declining years upheld by strong, faithful,

loving christian hands! It is a sight which rejoiceth both men and angels!

Fathers and mothers, allow me to exhort you to take a keen interest in the rearing and education of your children. Much more care is required now than formerly. Evil times are upon us. The harmonious co-operation of three factors is necessary to bring out and develop full, rounded Christian characters—the home, the school and the Church. If any one of these fail to do its part it will be seen in the life of the man or woman. We have the Church and school work to do, you have the home work. To you, parents, under the guidance of the Church, belongs the home work. If you wish to do this work well allow me to point out to you some of your more common duties;—first you should send your children to Catholic schools, and punctually and regularly; secondly, you should see that they perform their home tasks and are kept off the streets at night; thirdly, you should send them to Mass on Sundays, and to the Sacraments at the appointed times; and lastly you must watch over the company they keep, scrutinize the papers and books they read, know the places of amusement they frequent, and by all means teach them—compel them to be obedient to you and their superiors, and respectful and obliging to their elders. If you do so much, and set them a good example, you will have come very near to fulfilling your obligations toward them. May you all uphold the hand of your esteemed pastor in the good work begun, and may God bring it to a successful issue!



SERMON ON THE UNITY OF THE CHURCH.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—On last Sunday we saw that Christ established a Church to continue His work until the end of time. Now Christ wishes all men to become members of that Church, yea, from the very purpose of His coming and work, it should not be a candle hidden under a bushel, but a light placed upon a mountain, which all men may see. In other words it should possess certain marks by which it may be known. And we hold, and I will prove, that those marks are unity, sanctity, catholicity and apostolicity; and these are found in the Roman Catholic Church alone. Today we shall confine ourselves to the first mark—unity.

Now what is unity? By it we mean that all its members should agree in one faith, partake of the same sacraments, assist at the same great act of worship, and be subject to legitimate pastors under one visible head.

My Brethren and Friends, God is a God of truth, harmony and order, and He hates with an eternal hatred, error, confusion and division. This follows from the very nature of God, who is infinite truth, harmony and order. These perfections we see manifested throughout all creation. The more we know of the science, the more truth, beauty, harmony and order, we see displayed in the works of God. And Christ was God's own begotten Son, the splendor of His likeness and the glory of His substance. The Church therefore founded by Christ must possess unity. To say that Christ would teach one body of men one set of doctrines and another body of men another set of doctrines, which are contrary and opposed, is to make Christ not only sanctioning, but teaching error. To say that He wishes one body of men to worship Him in this way and another body of men in another way is to make Christ the cause of division. And to say that He sanctions all forms of Church

government is to make Him the principle of disorder and confusion in the religious world. In kingdoms, empires and republics we see unity; it is their underlying principle; and these were founded by men. Is Christ's Church which is to continue His work until the end to be wanting in a principle which is necessary for the continuous life of any society of men? No; to think so is to attack the wisdom of God.

My Brethren and Friends, let us now turn to the Bible to see what the Word of God has to say about this mark of Christ's Church:—"And other sheep I have that are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd," (St. John X, 16); "And this He spoke not of himself; but being high-priest of that year he prophesied that Jesus would die for the nation. And not only for the nation; but to gather together in one the children of God that were dispersed," (St. John XI, 51-52); "And not for them only do I pray, but for them also who through their word shall believe in Me: that they all may be one as thou Father in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me," (St. John XVII, 20-21). In the first text, our Divine Lord speaks of His Church under the imagery of a sheep-fold, and He declared that there are some who are not of this fold, who must be brought into it, so that there may be one fold and one shepherd. What is the essential element of a sheep-fold? Unity; many sheep grazing in a common pasture and obeying and following the same shepherd. From the second text, we learn that the high priest prophesied that Jesus was going to die for and bring into one kingdom not only the Jews of Judea, but all the children of God dispersed over the whole earth. In the old covenant the Jews were united in belief and worship; but in the new covenant not only the Jews, but all nations are to be so united. In the third text, we have the beautiful prayer of Jesus Christ, the night before his passion, praying for unity not only among the apostles, but also for unity among all those who should believe in Christ through their preaching. And He asks His Father that this unity may resemble that

which existed between them. And for what reason? That the world or non-believers on beholding this wonderful unity of belief and practice, and knowing that it is one of the imperfections of the human mind to go into error and division, should be led to believe that Christ and His doctrines are divine. And surely no Christian will say that Christ's prayer remained unanswered!

To these texts I could add more. I could quote those passages wherein Christ compares His Church to a kingdom, a city, a house, in which the essential idea is unity. I could bring forward the teaching of the great St. Paul, where he compares Christ's Church to a body, in which there are various members with different functions, but all united and subject to the head; and the text wherein he speaks of one Lord, one faith, one baptism, one God and Father of all who is above all and through all and in us all. But I do not care to burden and confuse your minds with too many quotations.

Let us turn our attention for a few minutes to the early teachers of the faith, those great heroic souls who immediately succeeded the apostles in the work of converting the world, to see if they insisted on unity of faith and government among the disciples of Christ. Clement, a Latin Father of the I Century writing to the Corinthians said: "*Your schism has perverted many; has cast many into dejection; many into doubt; and all of us into grief, and your sedition continues.*"

Ignatius, a Greek Father of the II Century, wrote thus to the Church at Philadelphia:—"Do ye then, being children of light and truth, *flee division* and corrupt doctrines; but where the shepherd is thither follow ye as sheep." Cyprian, a Latin Father of the III Century cries out: "God is one, and Christ is one, and *the Church is one*, and the chair founded by the Lord's word upon a rock is one." Basil, a Greek Father of the IV Century writes: "We are indeed little and lowly, but by God's grace *we are always the same and are not moulded by the changes of things*; for our faith is not different in Seleucia, different in Constantinople and different in Zelis; at Lampatus different and another at Rome; but always one and the same," and

finally St. Augustine of the V Century, writing against the Donatists, who had separated from the Church said:—
 “These testimonies do we produce from the Holy Scriptures that it may be seen that it is not easy for *anything to be more greivous than the sacrilege of schism.*”

My Brethren and Friends:—We have now shown from reason, scripture and tradition that unity must be a mark of Christ's Church. I ask, could reason teach any truth more forcibly, scripture any truth more clearly, and tradition any truth more explicitly than that all division and strife must be foreign to the Church of Christ, and that the true disciples of Christ must be united in faith, belief and practice? Let us go now to the great Christian divisions to see which one possesses the essential mark of the Church of Christ.

And first the Greek Church. Do we find unity in it? No; in it we find various independent patriarchs; and even in the Russian Church, unity of government is wanting and numerous sects exist, which are held together simply by force. Do we find this unity in Protestantism? No; Protestantism is divided into various sects which differ in faith, worship and Church government. There are at least twenty different divisions of it in the United States. Protestantism has neither material nor spiritual unity. The sects disagree not only in accidentals, but in very essentials. Every time there has been a question of union, one sect would reject what another held as essential. And division among them is not decreasing, but is still on the increase. Yea, according to Mr. Morris, a great Protestant authority, there is no one sect whose creed is accepted by all its members and clergy. There exists also among the various divisions of Protestantism spiritual strife; one sect opposes in many ways the other; only upon one thing are they united and that is in their opposition to the Catholic Church. No; they can never be united because they reject the principle of unity which is authority vested supremely in a head. As long as the Bible and private interpretation remain the rule of faith there must be division, as scarcely two persons left to themselves will agree in their interpretation of difficult passages of the sacred scriptures.

My Brethren and Friends:—Let us now view the Catholic Church and behold her wonderful unity; we have first in the Catholic Church the principle of unity. Catholics accept their faith on authority. As a rule they receive the doctrines of Christ directly from the priests, who before they are ordained and placed over the various congregations by the bishops, to whom they are subject, must first have devoted several years under able masters to the study of Catholic theology as gathered from tradition, scriptures, and Church history. The bishops in their turn, are selected, consecrated and placed over the various dioceses by the supreme bishop, or the visible head of the Church on earth. As a rule the bishops are the ablest among the clergy, and are men matured and well tried, and models in faith and virtue. The Catholic then as soon as he hears a doctrine proclaimed from a Catholic pulpit accepts it as coming with the authority of the Church; the Church, that institution great in every respect, coming down the centuries from Christ and the apostles, with the marks of divinity upon her; that Church which Christ promised to be with until the end of time; upon which He promised to send the Holy Ghost to abide with her forever, to teach and guide her in the way of all truth and holiness; and which He commanded all men to hear under the penalty of everlasting death.

If the priest should happen to teach an heretical doctrine, the Catholic knows that the bishop would soon correct him. If the bishops should fail in this duty the Catholic knows that his brother bishops would soon correct him. And if the bishops should fail in their duty, the Catholic knows for certain, with the certainty of faith, that the supreme head of the Church, the Pope of Rome, to whom Christ has said: "Thou art Peter and upon this rock I will build My Church; and the gates of hell shall not prevail against it," will not fail in his duty, as he cannot. And consequently, a Catholic knows with the certainty of faith that error and division can never fasten themselves upon or invade the Church. This is the cause of the wonderful unity found within the Catholic Church and which is the admiration of all scholars and thinkers. And go where you will over this broad world, among all nations and people, and

you will find the Catholic Church teaching everywhere the same doctrines, offering up the same sacrifice, and administering the same sacraments. In these various countries, and among these different nations you will find the people subject to the priests in spiritual matters, the priests subject to their bishops, and the bishops subject to the universal bishop, the Pope of Rome. A Catholic from any country, no matter where he should roam over the wide world, will feel perfectly at home as soon as he enters a Catholic Church; for no matter under what clime he may live, or in what country he may sojourn, or what language the people may speak with whom his lot is cast, or the color of their skin, or the form of their government, he will find a bond of union—he and they believe the same divine truths, assist at the same divine services, and have the same eternal hopes, and are subject to the same spiritual rulers. And this unity has existed in the Church from the very beginning; everywhere throughout the whole world; and from the time of the Apostles till now!



SERMON ON THE HOLINESS OF THE CHURCH.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—On last Sunday, we showed that unity or oneness of belief is a mark of Christ's Church; and that it is found in the Roman Catholic Church. This morning we are going to consider another mark of the true Church, namely, sanctity or holiness; and we are going likewise to show that it is found in the Roman Catholic Church alone.

What do we mean by sanctity or holiness as a mark of the Church of Christ? By it we mean that its founder must be holy, that it must teach a holy doctrine, make use of holy means, invite all to a holy life and shine by the eminent holiness of thousands of its children. The founder must be holy; because he is to be the model upon whom all its members are to be fashioned. Its doctrines must be holy; because they proceed from the fount of all holiness; God Himself. Its sacred rites must be holy; because God neither in the end nor the means can sanction unholiness. The end must be holy; because the coming of the Son of God into the world was to bring out the likeness of Christ in every man. And finally it must shine by the eminent holiness of many thousands of its children, else Christ's work and mission have been a failure.

Let us now advert to the Sacred Scriptures. "Christ also loved the Church and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life. That He might present it to Himself, a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish," (Eph. 5, 25-27); "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into His marvelous light," (I Peter II, 9). St. Paul here tells us that Christ delivered Himself up for the Church, and for

what end? That He might sanctify it. And how? By His doctrines;—"In the word of life;"—and by the sacraments—By the laver of water." According to the same Apostle it is to be a glorious Church without spot or wrinkle, or any such thing, holy and without blemish; that is supremely holy, eminently holy, holy in every sense. And according to St. Peter, the Christians, or the members of Christ's Church, are to be a holy people, and are to declare to the world by their holy lives the virtues of God. Hence, the means also must be holy, since the effect cannot be greater, or rise higher than the cause.

My Brethren and Friends, on this mark of Christ's Church, the Fathers, and especially the early Apologists are so profuse, that it would be difficult to quote them without becoming pedantic. At one time they speak of the holiness of its doctrines, at another of the holiness of its precepts, and at another of the holiness of its members, often showing the marvelous interposition on the part of God to bear witness to the holiness of His saints. But one quotation from Tertullian, the great Christian Apologist, and we have done with it: "I fully admit that there are some who may, if any man, justly complain of the unfruitfulness of Christians. First there will be the pimps, the procurers, and their bath furnishers; next, the assassins, the poisoners, the magicians; after that the soothsayers, the diviners, the astrologers," (after contrasting the good and the evil which Christians may bring upon the state he continues). "For now we call to witness your own acts, you who preside daily at the trial of prisoners and dispose of the charges by your sentences. So many criminals are reckoned up under various charges of guilt, *what assassin among these, what cut-purse, what sacrilegious person or seducer, or plunger or bather is also a Christian?* In like manner when the Christians are brought to trial under their own head, who even of these is such as all the criminals are?" (Then he calls their attention to the fact that the pagans are the real criminals and the ones whom the state condemns and finally concluded by saying:) "No Christian is there except it be only as a Christian; or if it be anything else he is forthwith no longer a christian. *We alone then are*

innocent. What wonder if this be so of necessity? Taught innocence by God we both know it perfectly as being revealed by a perfect Master, and we keep it faithfully as being committed to us by an observer that may not be despised."

My Brethren and Friends, holiness as an essential mark of Christ's Church is not found outside the Catholic Church. As regards the Greek Church, suffice it to say that it still retains the principal means of holiness, which are the sacrifice of the Mass and the Sacraments. But on account of its being separated from the true Church, and continuing in its schism it has borne very little fruit in the way of sanctity. It is a fact that no saints have been produced by the Greek Church since its separation from the Roman Catholic Church. But it is with Protestantism that we are principally concerned.

And first as regards the founders. Luther, Henry VIII, John Calvin, and Zwinglius were the founders of Protestantism. They were men; and no man is holy enough to be set up as a perfect exemplar and model. Secondly, as regards the means. If we look at the doctrines of Protestantism what do we find? Nothing definite, nothing certain, but variety and dissension everywhere. And so great is this that there is scarcely any doctrine contained in the Sacred Scriptures, which is not denied by some sect. Such uncertainty and confusion instead of promoting holiness must necessarily lead, as it has, to rationalism, which is the death of true holiness. The doctrine of justification by faith alone as it denies the necessity of good works is of its very nature, destructive of sanctity. Protestantism by rejecting the evangelical counsels and condemning mortification and self-denial, takes away the most powerful means to true holiness of life. Protestantism by rejecting the sacrifice of the Mass and the Sacraments, thereby deprives its members of direct communication with the merits of Calvary's Cross. And especially is this true in regard to the Blessed Eucharist, wherein Christians are fed on the Body and Blood of Christ, receive the Author of grace Himself, become as it were one with Christ;—I say being deprived of the principal and necessary means of

sanctity, they cannot attain to a very high degree of it. And thirdly, as regards the effects. No one denies that there are many good Protestants; but there is a big difference between being good and a saint, between natural and supernatural holiness. A saint is a person who walks most perfectly in the foot-steps of Jesus Christ; who keeps not only the Ten Commandments, but practices the virtues in the highest degree; a saint is a man, who is dead to himself and the things of this world, who lives only for God and for the sanctification of his own soul, and the salvation of his neighbor's; a saint is a man who sees God in all things, and whose adorable will is a law for him in the smallest affairs of life. Protestantism has been in the world for over three hundred years, and it has so far produced no one to be compared in holiness of life with the least of the Catholic saints. Surely if it were capable of producing saints its founders should have been such. But they were far from being saints. To say the least Martin Luther broke the solemn vows which he had made to God; was a defamer of character, a hypocrite; coarse and filthy in language, vulgar, intemperate and eaten up with the spirit of pride. Henry VIII was most cruel and immoral. John Calvin was a tyrant and a despot. And Zwinglius was a slave to his passions. Martin Luther himself describes the immediate effects of the doctrines of the reformers upon the people of his day: "The world grows every day the worse for this teaching; and the misery of it is that men are nowadays more covetous, more hard-hearted, more corrupt, more licentious, and more wicked than of old under the Papacy;" and the mild Melancthon, who was the most conservative of all the reformers, confirms this observation of his master:—"In these latter times the world has taken to itself a boundless license; very many are so unbridled as to throw off every bond of discipline, although at the same time they pretend that they have faith, living meanwhile in truly cyclopean indifference and barbarism, and in slavish subjection to the devil, who drives them to adulteries, murders and other atrocious crimes."

My Brethren and Friends, we now begin a more pleasing task, and one more congenial to our taste, namely,

to show how this mark of holiness is found pre-eminently in the Catholic Church. Jesus Christ is the founder of the Catholic Church, and the model upon which she exhorts her children to be fashioned and formed. Because He alone being the way, the truth and the life, could say: "Follow me, walk in my foot-steps and thou shalt be perfect." Him, the Catholic Church holds up to her members as the perfect pattern and exemplar. In the Catholic Church are found all the means of sanctity. In her are found all the doctrines of Jesus Christ for the illumination of the darkened intellect of man; and they are taught by her with definiteness and certainty. By her, not one or two sacraments are administered, but the seven. And by these the whole life of the christian is sanctified, and special helps are given him in every need and necessity. He is watched over and provided for spiritually from his birth to the grave. Every one of the doctrines and the practices of the Catholic Church necessarily leads to holiness of life as they all come either directly or indirectly from the fountain of holiness, God Himself. Take for example the sacrifice of the Mass, and the Sacrament of Penance. The Mass is the continuation and the representation of Calvary's sacrifice. Every Catholic believes that when he assists at it, there is being renewed before him the Sacrifice of the Cross; that Christ is really present on the altar to be immolated; and that He is going to shed mystically His blood for him and apply personally to him the merits of Calvary's cross. Every time a Catholic goes to confession he is required first to examine his conscience by the norm of the Ten Commandments to see what sins he has committed; secondly, to confess them as they are, and the number, and such circumstances as may change their nature; and thirdly, to conceive sorrow for them, and to be resolved with God's assistance not to commit them again. A Catholic knows that if he does not do this, his confession is worthless—I say that considering the Mass and the Sacrament of Penance simply from a natural standpoint they must work powerfully for holiness of life. But we know that the Mass is a reality and that Christ is present and immolated. And we know that the Sacra-

ment of Penance has been instituted by Christ for the taking away of sins, after the second shipwreck of our souls. All the laws of the Church are intended to help and do help Catholics to keep better the divine law. To souls who are called to a higher life, like the young man mentioned in the Gospel, the Church offers the counsels of perfection. She tells them to go sell all they have, consecrate themselves to God by virginity, and give up their wills in the religious state, and thus uprooting the three great obstacles, they may more easily attain to perfection of life. The Catholic Church holds up as the end of man union with God in heaven; union of intellect with the divine intellect, and union of will with the divine will, from which will follow eternal happiness and bliss. And what is the effect? The Catholic Church, in every age, in every country, and among all peoples, has begotten and reared up numberless saints; men and women who were perfect followers of Jesus Christ, who crucified the lusts of the flesh and lived the lives of angels on this earth; men and women who gave up all, home, family ties, country, to spend and be spent in the service of God and man; men and women in whom sacrifice, meekness, gentleness, mildness, patience, humility, forbearance, long-suffering, constancy, modesty and chastity shone out so brightly as to cause those who beheld them to become enamored of these Christlike virtues. These are the Catholic Saints, our spiritual heroes, who are held up to us for admiration and imitation by our loving mother, the Church. Their number is legion, and they are the choice fruits and the fair flowers of every age, sex and condition. Their authentic lives are written in every tongue to be studied by all those who wish to see this pre-eminent mark of the Catholic Church—holiness or sanctity.

SERMON ON CATHOLICITY OF THE CHURCH.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—We have now reached the third mark of the Church of Christ, namely its Catholicity. And by it we mean that the Church must have existed in all ages, taught all nations, maintained all truth and been diffused over the whole earth among all nations. Christ came into the world to save all men. The world at His coming was sunk down into the worst errors, both intellectual and moral. He came to save men by His doctrines, which were to enlighten their minds, and by His sacred ordinances, which were to strengthen their wills. But Christ was human as well as divine, resorting only to the supernatural when it was necessary. Hence He taught by word of mouth, and gathered around Him men, whom He instructed and sent forth to convert the whole world. Christ as man remained on this earth but thirty-three years, and the last of the apostles died at the end of the first, or at the latest, the beginning of the second century. Before the death of the last apostle their sound had gone forth into the whole world, and christians, and christian congregations were found everywhere. Christ wishes all men to come into His Kingdom and be saved. But unless His Church has been everywhere, is everywhere, and will be everywhere, how can we believe this? His Church must be within the reach of everyone. We do not say that it must be found within every town, hamlet, village and district; but it must be somewhere in the neighborhood. We claim that it must be in every country and among all peoples; that it must have been among all nations and in all climes. The purpose of Christ's coming into the world, and the success of His work demand this. Let us now turn, my brethren and friends, to the Sacred Scriptures.

“For, from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place

there is a sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts." (Malachias I, verse 2); "And this gospel of the kingdom shall be preached in the whole world for a testimony of all nations, and then shall the consummation come." (St. Mathew XXIV, 14); "And he said to them: 'Go ye into the whole world and preach the gospel to every creature.'" (St. Mark XV, 15); "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth." (Acts I, verse 8); "But I say: 'Have they not heard? Yea, verily their sound hath gone forth into all the earth and their words unto the end of the whole world.'" (Romans X, 18). From these texts we learn that God is to be worshipped in every place by a special rite; that the gospel shall be preached to every nation, and in every nation there shall be found Christians; that every creature (morally speaking) is to hear the genuine doctrine of Jesus Christ; that the apostles through their successors are to be witnesses to the gospel of Christ in every part of the earth; and finally that the sound of their voice has gone forth into the whole world, and shall be re-echoed until the end of the ages. All this shows without a shadow of doubt that Christ's Church is to be Catholic or universal.

What have the immediate successors of the apostles to say in confirmation of this doctrine? Listen to their clear words. St. Ignatius of the I Century in his introduction to the martyrdom of St. Polycarp says: "The Church of God which dwelleth in Smyrna to the Church of God, which dwelleth in Philomelium, *and all the members in every place of the holy and Catholic Church*, mercy, peace and love from God the Father and our Lord Jesus Christ be multiplied;" Irenaeus of the II Century writing against heresies said: "When they believed not, last of all He sent His Son. He sent our Lord Jesus Christ, whom when the wicked husbandmen had slain, they cast Him out of the vineyard. Wherefore did the Lord deliver it, now no longer fenced in, *but opened unto the whole world*, to other husbandmen, who gave in the fruits in their seasons, the tower of election be-

ing everywhere exalted and beautiful. *For everywhere is the Church visible*, and everywhere is there a wine press dug; for everywhere are those who receive the Spirit;" Origen of the III Century writing against Celsus said: "And who that goes back in mind to Christ, when He declared 'This gospel shall be preached in the whole world for a testimony to them and to the nations' can help being filled with wonder when he sees that according to His word the gospel of Jesus Christ has been preached to all under heaven, both the Greek and barbarians, to the wise and the foolish. For the word spoken with power has vanquished the whole nature of man, *and there is not a race of men to be seen that has refused to receive the doctrine of Jesus;*" Basil of the IV Century cries out: "Stand fast in the faith; look around the world and see how small is the part infected with this distemper, whilst *all the rest of the Church which from one end of the world to the other has received the gospel, abides in this sound and unperverted doctrine;*" and St. Augustine of the V Century wrote: "Consider I pray you under what folly the heretics are laboring. They are cut off from the union with the Church of Christ, and holding a part and letting go the whole, will not communicate with the whole world over which the glory of Christ has spread. *But we Catholics are in every nation, because we communicate with every land wherein the glory of Christ is spread.*"

My Brethren and Friends, there is no Church which possesses this mark but the one which bears the name, Catholic. In the first place all the other Christian denominations are either called after their founders or take their name from some particular tenet or practice of the Church, or from the country in which they principally exist or originated. Thus for example, the Lutheran Church is called after Martin Luther, its founder; the Baptist, from their peculiar belief in baptism; the Presbyterian from the form of their Church government; the Methodists from the methodical rule of life of its founders; and the Greek or Russian, from the language of the liturgy or the country in which they are chiefly found and in which there exists the seat of their government. In the second place, none of

them have subsisted in all ages. The Greek Church which is the oldest, and is chiefly a schismatic body, separated from the Catholic Church at the end of the IX Century. The Protestant denominations have all come into existence since the beginning of the XVI Century. In the third place, not one of them nor all of them together have converted any nation. It is an historical fact that no nation has received the faith from, or been converted to christianity by non-catholic missionaries.

In the fourth place, they are not diffused over the whole earth and among all nations. They are confined to certain countries, certain peoples and certain localities. And finally, they are not Catholic in number. The Greek Church does not comprise one-fourth of the whole body of Christians; and the Protestant sects separately are a mere handful of the whole number of Christians, and taken collectively,—all united,—they constitute a little over one-fourth of the totality of Christians. Hence we justly conclude that the non-Catholic denominations taken as a whole or in part do not possess the mark of Catholicity.

And now, my Brethren and Friends, let us consider the Church which alone bears the name, Catholic. Catholic comes from the Greek word "katholon", which means universality or totality. Our Church has always valued and prized this name. Heretics at times have tried to dispute her exclusive right to it, but have been defeated, and have been obliged to give it to her alone. At the present time it would be impossible for any other Church to get the title, or to make men cease calling us Catholic. We alone have borne the name and have been known by it; we alone bear the name and are known by it; and we alone shall bear the name to the end of time and be known by it, because God has willed it.

My Brethren and Friends, the Catholic Church took its origin on Pentecost Sunday, nearly nineteen hundred years ago. On that day, after the descent of the Holy Ghost, the Apostles went forth into the whole world to preach the gospel to every creature. At the first sermon of St. Peter, three thousand were converted, and they were inhabitants of almost every nation under the sun. On the second day,

this number was increased to five thousand. Then St. Peter preached in Pontus, Galatia, Cappodocia, Bithynia and Achaia. James the less, remained in Jerusalem. Andrew preached in Scythia, and probably passed over into Greece. Philip preached in Phrygia, and suffered martyrdom at Hieropolis. Bartholomew carried the faith into India. Thomas preached in Parthia and Media. Matthew carried the gospel into Syria and Persia. Jude preached the faith in Arabia and greater Armenia. Simon planted the gospel in Egypt. Mathias evangelized Ethiopia. Mark founded the Church at Alexandria. And Luke, Barnabas, Timothy and Titus, were the companions of St. Paul in his missionary journeys throughout the length and breadth of Asia Minor. Hence before the death of the last Apostle, the Church was everywhere, and was truly Catholic. In her fold were found all classes. The rich and the poor, the learned and the illiterate, the nobleman and the rustic, the master and the slave, the old and the young, became members of the Catholic Church; which was synonymous with Christianity. And since that day, the Church has been among all nations and peoples. All nations have received the faith from the Catholic Church. Her bishops and priests were the missionaries and civilizers of the nations. To the Britons in the Second Century, Pope Eleutherius sent Fugatus and Damianus; to the Scots in the Third Century, Pope Victor sent Marcus and Dionysius; to Ireland in the Fifth Century, Pope Celestine sent Patrick; and to England in the Sixth Century, Pope Gregory sent Augustine.

Boniface went into Germany, Aucharis into Sweden, Adelbert into Denmark and Olaf the Second, into Norway. Cyril and Methodius preached the faith among the Slavonians, and Ludmilla, Wenceslaus and Stephen preached it to the Bohemians, Poles, Russians and Hungarians. Francis Xavier carried the faith into China and Japan, and with Christopher Columbus came Spanish missionaries to preach and plant the faith in our own beloved land, America. And Mexico, Central and South America received the faith from the Jesuits, Dominicans and Franciscans. All the missionaries were not only bishops and priests of the Catholic

Church, but most of them are canonized saints, and were sent forth by the bishop of Rome, the vicar of Christ on earth.

The Catholic Church, at the present day, is everywhere throughout the whole world, and has a membership of almost three hundred million souls. No matter where you may go over the world you will find the Catholic Church. You will find her in Greenland, in Canada, in the United States, in Mexico, in Central America, in Cuba, and Hawaii. Cross the ocean and you will find her in Norway and Sweden and Denmark, in England, Ireland, Scotland, and Wales. You will find her in France, in Germany, in Switzerland, in Italy, in Greece. Go down into Africa and you will find her not only on the outskirts, but in the very heart of the country. You will find her in Russia, Turkey, Arabia and Persia. She is in India, in the Chinese Empire, in Japan and in the Phillipine Islands, and throughout the continent of Australia. She is in all these countries, teaching the various peoples and races and nations the same doctrines, offering up among them the same sacrifice and administering the same sacraments. Truly this mark alone proves her to be divine, and the church established by Christ to continue His work until the end of time!



SERMON ON THE APOSTOLICITY OF THE CHURCH.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—For the last few Sundays we have been discussing the marks of Christ's Church, and we have shown, I think conclusively, that unity, sanctity and catholicity are the first three marks stamped by God upon His Church; and that they are possessed by the Catholic Church alone. Today we are going to speak on the fourth, or last mark, the one from which the others flow, and consequently the most important—I mean apostolicity. And by apostolicity is meant that the Church must have been founded by Christ on His Apostles, must be governed by their lawful successors and must teach and never cease to teach their doctrines.

To most Christians there can be no question that the Church of Christ must teach the doctrines of Christ and His Apostles. But how are the people to discover this? By apostolicity of succession. Few indeed are the men who in search for the Church, could discover which among the many Churches, teaches the doctrines of Christ and His Apostles. This would require learning and ability, leisure and years of study. Hence for most Christians apostolicity of succession is the touch-stone of apostolicity of doctrine. In other words to know whether a certain Church teaches the doctrines of Christ and His Apostles is to find out whether its ministers can trace their descent back through the ages to the Apostles and to Christ, and have received their commission from Him.

I think it will be admitted by all those who have read the "Gospels" and the "Acts" that Christ when He began His public life, called to Himself twelve men now known as Apostles. These He instructed in His doctrines for three years, and then sent them forth into the world to preach the truths which they had learned from Him. And He promised to send the Holy Ghost to assist them in their arduous

work. After a while they too assembled around them other men whom they instructed, imposed hands upon and sent forth. These facts I believe will be admitted by all Christians. Let us now consult the Scriptures.

"And Jesus coming spoke to them, saying: 'All power is given to me in heaven and on earth. Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world,'" (Matthew XXVIII, 18-19-20); "He said therefore to them again: 'Peace be to you. As the Father has sent Me I also send you,'" (John XX, 20); "And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayer," (Acts II, 42); "And how shall they preach unless they be sent, as it is written: 'How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things,'" (Romans X, 15); "And He gave some Apostles and some Prophets and some others evangelists and some others pastors and doctors," (Ephesians IV, 22); "Neither doth any man take the honor to himself, but he that is called by God as Aaron was," (Hebrew V, 4); "And the things which thou hast heard of Me by many witnesses, the same commend to faithful men who shall be fit to teach others also," (II Tim. II, 2). I could go on multiplying texts, but I think these are sufficient. From them we learn that the Apostles are to have successors until the end of time; that the faithful continued in the doctrine of the Apostles; that no man must preach unless he be sent; that apostles, pastors and teachers receive their authority from God; that no man must take upon himself the honor of the apostleship, but must be called by God as Aaron was; and that the apostles did teach other men the things which they had been taught, and sent them forth as they had been sent.

My Brethren and Friends, what have the Fathers of the Church, the successors of the Apostles in the teaching office to say about this mark of the Church? I shall, as I have done with the other marks of the Church, quote a few

words from one of the Fathers of each of the first Five Centuries during which time all non-Catholics admit that the doctrines of Christ were taught pure and undefiled. Clement of the I Century in an epistle to the Corinthians writes: "So also our apostles knew through our Lord Jesus Christ, that contention would arise on account of the episcopacy. And for this cause, having a perfect knowledge, they appointed the aforesaid (bishops and deacons) and then *gave direction in what manner when they die, other approved men should succeed them in the ministry.*" Irenaeus of the II Century, writing against heresies says: "The blessed apostles then having founded and built up the Church, committed the sacred office of the episcopacy to Linus of whom Paul makes mention in his epistles to Timothy. To him succeeded Anacletus, and after him—the third from the apostles who obtained that episcopacy—was Clement, who had seen and conferred with the blessed apostles, and who still had before his eyes the familiar preaching and tradition of the Apostles. But to this Clement succeeded Evaristus and to Evaristus, Alexander. Next to him,—thus the sixth from the apostles—Sixtus was appointed, and after him, Telesphorus, who suffered a glorious martyrdom; next, Hyginus, then Pius, after whom was Anicetus. To Anicetus succeeded Soter; and to him—the twelfth in succession from the Apostles—succeeded Eleutherius, who now holds the episcopate." Origen of the III Century in a work on "Principles" wrote: "There being many who fancy that they think the things of Christ, and some of these think differently from those who had gone before, let there be preserved the ecclesiastical teaching which has been delivered by the *order of succession from the Apostles* and which remains even to the present time in the Churches; that alone is to be believed to be the truth which in nothing differs from the ecclesiastical and apostolical tradition." Gregory Nazianzen of the IV Century in an oration says: "What absurdity! These men (the Apollinarists) announce to us today wisdom that has been hidden since the time of Christ. This truly deserves our tears, *for if faith took its rise but some thirty years ago, though it is nearly four hundred years since Christ appeared*, our gospel has been for so long a

time void; our faith void; and in vain have the martyrs testified; in vain have so great prelates and so many presided over the people and grace is from the verses (of Apollinaris) and not from faith." And finally St. Augustine of the V. Century in an epistle against the Manicheans exclaims: "In the Catholic Church the agreement of people and nations keeps me secure; an authority begun with miracles; nourished with hope, increased with charity, strengthened by antiquity keeps me; *the succession of priests from the very chair of the Apostle Peter,—to whom the Lord after His resurrection committed His sheep to be fed—down even to the present bishop keeps me.* Nay, if all throughout the whole world were such as you, most idly slander them what has the chair of the Roman Church in which Peter sat, and in which Anastasius now sits done to thee? or (the chair) of the Church of Jerusalem in which James sat and in which John now sits done to thee? by which (chair or bishops) we are knit together in Catholic unity and from which with guilty frenzy you have separated.

My Brethren and Friends, as regards apostolicity of succession, let me say first a word or two about the Greek Church. You all know that it is considered a schismatic body; that is, it is in revolt against ecclesiastical authority. The schism began in the year 867. The author of it was Photius, an intruder in the patriarchal See of Constantinople. Hence the day on which it separated from the Catholic Church, its apostolicity of succession was broken. Since then it has become heretical, as it denies the procession of the Holy Ghost from the Father and the Son, the doctrine of the Immaculate Conception and the Papal Infallibility. As regards apostolicity of succession of the Protestant sects, they have appeared, all of them, on the scene of history at least fifteen hundred years too late. I shall give you the names of the founders of the main branches of Protestantism, the countries in which the sects originated, and the year of their births. The Anabaptist Church was founded in Germany by Nicholas Stork, in the year 1521; the Lutheran, in Germany, by Martin Luther, in the year 1524; the Episcopalian, by Henry the Eighth, in England 1534; the Presbyterian, in Scotland, by General

Assembly, in the year 1560; the Congregationalist, in England, by Robert Browne, in the year 1583; the Baptist, in Rhode Island, by Roger Williams, in the year 1639; the Quakers, in England, by George Fox, in the year 1647; the Methodist, in England, by John Wesley, 1739, and the Campbellite or Christian Church in Virginia, by Alexander Campbell, in the year 1813. Therefore, as all the other sects are offshoots of these and like them, having men for their founders, originating in the modern world, coming into existence fifteen hundred years after Christ and the Apostles and their ministers not being able to trace their descent back to them, and not having the Holy Ghost abiding with them, the non-Catholic denominations do not possess the mark of Apostolicity.

On the other hand, my brethren and friends, the Catholic Church was founded by Jesus Christ in the city of Jerusalem, in the year, 33. Her ministers can trace their descent back in an unbroken line to the very Apostles who emerged from out the upper room at Jerusalem to go forth into the whole world. Every minister of the Catholic Church, no matter where he is preaching and officiating, can trace back his commission through the ages to the Apostles, to Christ. It is a simple process. Allow me to illustrate this in my own case. I was ordained and sent forth by Bishop Donahue, who received his appointment from Leo XIII and was consecrated by Cardinal Gibbons. Leo the XIII, was the 258th successor in an unbroken line of St. Peter, the prince of the Apostles, the first bishop of Rome. No man in the Catholic Church is allowed to preach, offer sacrifice and administer the sacraments unless he has been ordained and commissioned by some Catholic Bishop who is in communion with the See of Rome, which has existed from the days of Peter and has been filled by his legitimate successors. As regards apostolicity of doctrine, wherever the true successors of the Apostles are found, there also is found the doctrine of the Apostles, for St. Matthew the Evangelist informs us: "And Jesus coming, spoke unto them saying: 'All power is given unto Me in heaven and in earth. Going, therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the

Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world;" (Matthew XXVIII, 18-19-20).

In conclusion, my dear friends, I ask you to study the Catholic Church. She is worthy of the consideration of every serious student. The Church courts inquiry; she welcomes the light; she fears only ignorance. I ask you to study her doctrines and her history. Do not confine your investigation to what her enemies have to say of her. They have calumniated and misrepresented her during the past in every conceivable manner; in history, through the novel, on the stage and even through pictorial and art magazines. The English language, as one non-Catholic writer has said, for three hundred years has been in conspiracy against truth (meaning the Church). But the day is past; a brighter era has set in; the people want the truth; and bigoted, prejudiced writers or speakers cannot play any longer upon the credulity of the people.

Philosophy, in the mind of the Catholic Church, is the handmaid of religion. Philosophy as used by the Church leads souls to the very threshold of faith, when revelation steps in to complete and perfect the truths of reason and conscience. Hence the Church has her own philosophic system. Her philosophy supports her theology, and her theology steadies her philosophy, and has kept her skirts clean of the errors of pantheism, dualism, fatalism and materialism, with which all philosophical schools outside of her have been more or less tainted.

Catholic theology, as taught by the master theologians, gives an answer—a clear, reasonable answer to the deepest inquiries of the soul. In the "Summa" of Thomas Aquinas there is no question of God, heaven and the soul, which has not been treated in a masterly way. In this "Summa" reason has reached its limit, and when it can soar no higher on its own wings, it mounts revelation and is lost in the twilight of infinity.

The Catholic Church has been in the world for nineteen hundred years, and although hoary with age, she is not antiquated; she renews her strength and her youth like the

eagle. She saw the Roman Empire in its palmyest days, and she witnessed its death. She saw the Republics of Athens and Venice rise, and she saw them fall. She assisted at the birth of all the modern governments of Europe. She civilized and christianized all nations. She has been during these nineteen hundred years the fostering mother of all the arts and sciences, and she comes before the Twentieth Century, the age of liberty and enlightenment, clothed in the panoply of divine power, and commands it to hear her and to heed her. She fits as well into the Twentieth Century as she did into the First. She is still young and beautiful and active. There are no wrinkles upon her brow, no halt in her step, no tremor in her hands. She is as vigorous and ambitious today as when she stepped out of the upper room at Jerusalem. All history has revolved around the Church since the coming of Christ, and all history shall revolve around her until the end of time. The study of the philosophy of history teaches us one great fact, that the world, for four thousand years or more was a preparation for the coming of Christ's kingdom, or the Church, and that its history until the consummation of the ages will be but a development of that kingdom, until we all meet in the perfect knowledge of Jesus, the Alpha and Omega of all things!



SERMON ON BAPTISM.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren and Christian Friends:—Today's Gospel opens before us two great questions, namely, the Sacrament of Baptism and the Doctrine of the Infallibility of the Church. We shall this morning consider but one of these questions, and at another time take up the other. Baptism will be our subject. However, as it is a large one, we shall have to confine ourselves to its more important and practical phases. I consider them to be the time of its institution, the matter to be used in its administration, how to confer it, and its necessity.

It is the common teaching of the Church, which is upheld by most theologians, that the Sacrament of Baptism was instituted when Christ was baptized in the river Jordan, but that the necessity of receiving it was not imposed until after the Church had been fully launched forth on her divine mission. And the great St. Thomas gives concisely the reasons for this belief. The Sacraments have been instituted, says he, simply and solely to convey God's grace. Now water only received such power, when it was sanctified by Christ's corporal presence. Moreover, the Sacraments of the New Law could not be binding until the figures of them in the Old Law ceased to be binding. And this did not happen until after the death and resurrection of Christ. Again, he argues, as man by baptism is conformed to Christ's death and resurrection, it is fitting and proper that he should not be so conformed until after these events had taken place.

My Brethren and Friends, why any one should question that water and water only should be used in the administration of the sacrament I cannot understand; since it is so plainly taught in the Sacred Scriptures. However, the question has some practical bearing. We know some of the ancient heretics rejected the use of water altogether in

baptism, and some others held that it must be mixed with oil to be valid. Certain fanatics of the middle ages called Flagelants taught that every one must be baptized in his own blood. And Martin Luther and Beza believed and taught that in case of necessity any kind of fluid might be used in the administration of baptism.

That water and water only must be used in baptism is clear from the inspired writings, for Jesus said to Nicodemus: "Amen, amen, I say to you unless a man is born again of water and the Holy Ghost he cannot enter into the Kingdom of God," (Jno. III, 5). Thus too St. Paul tells us that Christ delivered Himself up for the Church, "That He might sanctify it, cleansing it by the laver of the water in the word of life," (Ephes. V, 26). And the eunuch said to Philip: "See, here is water, what doth hinder me from being baptized?" (Acts VIII, 36). Finally St. Peter answered the faithful of the circumcision thus:—"Can any one forbid water that these should not be baptized who have received the Holy Ghost as well as we?" (Acts X, 47). St. Thomas in his "Summa Theologica" gives us the reasons why Christ selected water instead of other substances to be the matter of this Sacrament. Baptism says he, is a spiritual generation, and this is best signified by water, since the basis of animal life is of a humid nature. Again, baptism is intended to wash away sin, temper our passions, and to confer faith. Now these effects are signified in an admirable manner by water. By its humidity it cleanses, by its coolness it tempers, and by its reflective quality it represents the light of faith. Thirdly, the partial covering of the subject's head with water and his coming forth signify the mysteries of the Death and Resurrection of Christ. And lastly, says St. Thomas, since baptism is necessary to salvation it must be within easy reach of all. And water makes this possible, as it is found everywhere.

My Brethren and Friends, we now come to a very important consideration, on account of the position of some of the Protestant sects upon the subject, namely, how must baptism be administered? Is any one of the three ways employed by Christians in administering the Sacrament valid? Yes, the Catholic Church teaches that immersion,

sprinkling or pouring on, is valid, if the proper words be used. And these are her reasons: First, the word used by our Divine Lord when He made the Sacrament obligatory—the Greek word “Baptizo”—has any one of the three meanings. It is true that the Greek Lexicon gives as the literal meaning of the words, “Baptizo” “to dip under”, “to bathe”, but in the Sacred Scripture the words signify not only to immerse, but to sprinkle and also to pour on. By common usage to which Christ accommodated Himself, it meant any kind of washing. And among classical writers it had a manifold signification. Sometimes it meant to immerse, or to cover with water; and at other times it meant to moisten, or to pour upon; and then again it was used by them to signify any overcoming or overpowering by water.

Although immersion was the ordinary way employed by the Church for twelve hundred years, yet sprinkling and pouring on were also used by the Church in the administration of the Sacrament of Baptism. It is almost beyond a doubt that the three thousand who were baptized after the first preaching of Peter, and the five thousand on the next day were sprinkled. Would it not have been impossible to immerse so many in one day? Besides, Mr. Robinson in his “Biblical Researches,” (Vol. I, pp. 479-516), says: “There is in summer no running spring in the vicinity of Jerusalem, except the mere rill of Siloe, a few rods in length; and the city is and was supplied with water from its cistern and public reservoirs. From neither of these sources could a supply have been well obtained for the immersion of eight thousand persons.” Is it not too quite improbable that St. Paul found a pool in the prison in which he immersed the jailor and his family? The necessity of Baptism was taught from the time of the Apostles, and therefore both the sick and dying had to be baptized. Is it not an act of desperation to say that such were obliged to be immersed! St. Cyprian of the III Century has written something anent the subject which throws light upon the question. He says, “That the divine benefits are not injured or diminished by pouring on or sprinkling, nor ought any one become perturbed because the sick were bap-

tized by sprinkling or pouring on." And Wilfridius of the IX. Century writes, "That many have been baptized and many are still being baptized by pouring on." Thus were St. Romanus and St. Symphronius baptized while in prison by St. Lawrence and St. Benigius. Finally, monuments are found in the catacombs testifying to the fact that Baptism by pouring on was practiced by the infant Church. And we have pictures coming down from the first ages in which St. John is represented pouring water on the head of Christ with a shell, as they both stood in the River Jordan. Reason itself teaches that any one of the three ways is valid; first, because the interior effect on the soul can be signified by any one of the three ways; secondly, because a sufficient quantity necessary for immersion in case of necessity is not always at hand; thirdly, immersion oftentimes would expose both minister and subject to sickness; and fourthly, the Death and Resurrection of Christ can be signified by sprinkling or pouring on, since the head, the vital part of man is partly covered by water. On account of the foregoing reasons, the Catholic Church, which has existed from the beginning, and is the representative of Christ on earth established by Him, to teach until the end of time the truths of revelation, tells us that any one of the three ways is valid. Moreover, the Catholic Church for greater convenience and for sanitary and moral reasons changed the extraordinary way into the ordinary, or made the exceptional way the common one; and for the sake of uniformity, commands her ministers all over the world to administer the Sacrament by pouring on only or by effusion.

My Brethren and Friends, the important consideration is not the manner, but the words to be pronounced in its administration, and its absolute necessity for salvation. Hence we shall now turn our attention to these points. "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," or "Let the servant of Christ be baptized in the name of the Father and of the Son and of the Holy Ghost," are both valid forms. The first is used by the Latin Church and the second by the Greek. Both are valid, because in

both there is a distinct invocation of the three names of the Trinity and the effect on the subject is expressed.

With regard to the invocation Christ expressly commanded it when He said: "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." Tertullian says that Christ prescribed the form when He said: "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And St. Cyprian remarks, "That after the Resurrection the Apostles were sent by the Lord to the nations to baptize them in the name of the Father and of the Son and of the Holy Ghost." The Catholic Church has always considered the Sacrament invalid if the distinct invocations were not made. In regard to the second part, that the effect on the subject must be expressed by words, the Church founds it upon those words of Christ. "Baptizing them" which He commanded His ministers to use. And St. Thomas gives us the underlying reason. "The ablution of a man," says he, "may be done on account of several ends. It is proper then that the special end is expressed by the words. But this would not be done by simply using the words in the name of the Father and of the Son and of the Holy Ghost; as everything which a christian does ought to be done in the name of the Adorable Trinity."

My Brethren and Friends, we have now reached the last consideration; namely, can any one enter into the Kingdom of Heaven without Baptism? The teaching of Christ upon this point seems to be very clear, for we read in the third chapter of the Gospel according to St. John, that when Nicodemus of the sect of the Pharisees and a ruler of the Jews came to Christ and said: "Rabbi, we know that Thou art a teacher from God, for no man can do these signs which Thou dost unless God be with Him," Jesus answered and said to him: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The word used by St. John for man was the Greek word "Tis", which means any human being whatever. Christ then makes no exception. He says every

human being, no matter who he may be, if he wants to enter into the Kingdom of God must be born again of water and the Holy Ghost. However, the Church teaches that the desire of baptism when its administration is impossible cleanses the soul from sin; and also that he who sheds his blood for the faith, although not baptized, becomes a child of God, and an heir to His Kingdom.

The necessity of baptism is confirmed by the command which Christ gave to the Apostles: "Going forth into the whole world, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and also from the action of the Apostles themselves, who as we learn from the Evangelists did go forth and baptize the nations. But let us see how the early Church looked upon the matter; for surely they knew the teaching of Christ and the Apostles. *Hermas* of the I Century thus writes: "Before a man receives the name of the Son of God he is destined unto death—but when he receives that seal, he is liberated from death and delivered unto life. *Now that seal is the water into which men go down, bound unto death, but come up assigned unto life,*" *Origen* of the III Century wrote: "To this also may be added the inquiry, whence is it that since the baptism of the Church is given for the remission of sins, baptism is according to the observance of the Church given even to little children? Since *assuredly if there were nothing in little children which must relate to remission and pardon, the grace of baptism would seem to be superfluous,*" and *St. Augustine* of the V Century thus wrote: "From the child just born even to the decrepit old man, as none is to be prohibited from baptism, so none there is who does not die to sin in baptism; but *infants to original sin only, but older persons die also to all those sins whatsoever which by living ill they have added to that which they have derived from their birth.*" In answer to the skeptic and infidel who scoff at the idea that baptism is necessary to salvation, especially in the case of infants and little children, we say to them that eternal life, or the possession of God in Heaven, seen face to face, is a gift above the nature of man, that it is something not owed to man, something which his nature

does not demand; consequently without the least injustice to man, God can lay down any conditions whatsoever for the obtaining of it; and we have seen that He has made baptism such a condition. Moreover as regards the state of infants who die without baptism, it is certain that they will not suffer in the next life, and it is the common teaching of Catholic theologians that although deprived of the Beatific Vision they will enjoy natural happiness. And furthermore, Thomas Aquinas, the prince of Catholic theologians and philosophers, teaches that as God wills the salvation of every man, the barbarian in the heart of Africa will be given a chance, and if he follows the lights of nature and the law written on his heart, if necessary for his salvation, God will send an angel from Heaven to baptize him.

My Brethren, in conclusion, let us honor and venerate this great Sacrament, because we see in it the power, mercy and goodness of God. We see His power, because He has made water and the word the channel of His grace, and given them the virtue of sanctifying us. We see His mercy, because of the universality of water, and in case of necessity any one may baptize, puts baptism within the reach of every one. And we see His goodness, because by water and the word we are cleansed from sin, raised to spiritual life and made God's children and heirs to His Kingdom.



SERMON ON OUR LAST END.

PREACHED DURING LENT, AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—During this Season of Lent I know of no truth on which we can meditate with more direct and immediate profit to our souls than on the last four things to be remembered; namely, on death, judgment, heaven and hell. But the series, to be rounded out, perfect and effective, needs to be prefaced by a sermon on our last end, and concluded with a sermon on the Passion of Christ. O God give us strength! O Holy Ghost enlighten our minds!

My Brethren:—Our last end is a truth which the pleasures and cares and distractions of life are continually thrusting aside and placing in the background. In the struggle for an earthly existence we forget to labor for the meat that perisheth not. In being occupied with the petty things of time, we forget the great affairs of eternity. We become so engrossed with material, temporal things, as to forget the spiritual and heavenly things. We live as if we had no soul. We live as if this life were to end all. Oh! we forget that we are only pilgrims, who have pitched our tents but for the night; we forget that we are here on trial and probation; we forget that this present life and its goods, are but means to an end.

My Brethren:—The supernatural life, the life of grace here and which is to terminate in the possession of God hereafter, is not owed to man. It is a free, gratuitous gift bestowed through the infinite goodness of God. The supernatural life is not owed to man as man. His nature does not demand nor require it. If God created man, put him on this earth and allowed him to live so long as to perfect his nature, perfect his body and soul;—his body by natural growth through material means, and his soul by spiritual growth through intellectual means,—goodness and truth, which would develop all the faculties of the soul;—no injus-

tice would be done man; because his nature demands no more. But, my brethren, although this natural life is a great gift, a great favor and privilege, since there are millions of possible beings whom God could have called into existence instead of us—although to be created is a gift beyond price and measure, still God in His infinite generosity has not stopped here. He has gone further in the manifestation of His goodness. He has outdone Himself so to speak, in generosity. Not satisfied with bestowing upon us a natural existence, He has raised us to a state almost infinitely superior. He has endowed us with supernatural life. He has infused into us His own life by grace, and if we are faithful, it will culminate and terminate in the Beatific Vision—a godlike life above the capacity of man.

My Brethren:—Before the fall of our first parents, life on this earth was quite different. There was no sickness nor death, no troubles, crosses, nor trials. Man was created in knowledge; his faculties were developed and perfect; his will was strong. The earth yielded up its fruits and treasures without cultivation and labor. Everything obeyed man. In him there was no inclination to evil; no rebellion of the flesh. His will and reason were in conformity with the divine Will and Reason. There was no conflict; all was peace and harmony. He was to pass from this earth to heaven. This period and state were but brief and fleeting.

But the fall changed this state of things,—changed so to speak, the plans of God. Man became subject to sickness and death. He was to earn his bread in the sweat of his brow. He was to bring forth children in pain and sorrow. He lost his wonderful knowledge. His will became weak and perverse. Concupiscence seized him. His flesh was in rebellion. Heaven was to be his, only after a trial and probation. The warfare was to begin at the dawn of reason and end at the grave. This earth was to be the battle ground; we on one side and the devil, the world and the flesh on the other, as the combatants.

My Brethren:—The salvation of our immortal souls is the work of our lives. We are not here for any other purpose: “Seek ye first the Kingdom of God and His justice and all things else shall be added unto.” We are not here

to become skilled mechanics or successful business men, to amass wealth or to acquire honors, to become artists, statesmen or warriors. No; these ambitions are good and laudable as long as they remain the secondary aim of our life; as long as they are kept subordinate and made to subserve our final ultimate end. Oh! it is this usurpation that is one of the great moral errors of the day! Men who call themselves Christians, place mammon above God. When a sacrifice is to be made, God and the soul are made to retreat under plea of a livelihood. These men forget God's words: "Consider the lilies how they grow; they labor not, neither do they spin. But I say to you not even Solomon in all his glory was clothed like one of these; Now if God clothe in this manner the grass that is today in the field and tomorrow is cast into the oven; how much more you, O ye of little faith."

We have been endowed with an understanding by which we may know the truth, and a free will by which we can choose and act. God and creatures, eternity and time, everlasting life and everlasting death have been placed before us. With God's help we can elect and carry off the prize. With some the time will be short—very short—with others long. But with all it will be severe and momentous. The salvation of our souls is a great and important work. Foolish and unwise is he who looks on it with indifference. It will be too late, on the eve of eternity. The salvation of our souls is a work of every moment of our existence. No one can fold his arms and rest secure as long as the breath of life is in him. St. Paul knew not whether he was worthy of hatred or love, although he had been taken up to heaven during his mortal life and there beheld things not given to men to utter. Only he that perseveres to the end is secure and will be crowned.

My Brethren:—We must be up and doing. We must be contending, fighting and struggling. Our adversaries give us no quarter. They go around like roaring lions, seeking whom they may devour. Our fight with them is war to death. We must conquer, or we shall be conquered. Baffled and defeated they come back again to renew the conflict.

We are attacked on all sides; snares are laid for us everywhere. Fighting and overcoming, falling and rising is the life of a Christian here.

Of ourselves, we can do nothing; but with the grace of God we can do all things as St. Paul says. Foolish and unwise is that one who leans upon himself trusting to his own powers. He is leaning upon a broken reed, which the storm will shake and topple down. He has builded his house upon the sand, and when the flood of temptation comes it must surely fall.

God knows our weaknesses and He knows the strength of our enemies. Hence he has ordained help for us. "My grace," says He, "is sufficient." No one is tempted above his power. With every temptation God makes an issue to arise by which we are able to overcome it. He has ordained that we receive the principal graces of helps through the sacramental system. If we wish to stand and persevere, we must accept the offer. The more frequently we approach the sacraments worthily, the stronger we shall become and the less powerful will become the enemies of our souls. It is because Catholics neglect these great means, or prepare themselves carelessly, or approach them half-heartedly, with little devotion and fervor that they become an easy prey to the devil.

My Brethren:—All creatures in this world should be used as stepping stones to heaven. "Whether you eat or drink, or whatsoever you do, do all things for the glory of God" says St. Paul. If creatures are used otherwise, we change the plan of God. We invert the order of His grace and must reap the penalty. Such a one may be compared to a painter who is so taken up with his brush and paint as to forget to make the picture. The man who passes through life and becomes so engrossed with it as to forget his last end, is like a tourist who is so taken up with the intervening country as to forget the end of his journey—his destination.

As we would look upon the painter and the tourist as fools, so must we consider the worldlings; we can judge them in no other light—unwise—unphilosophical. How wrong are the standards of the world! The world considers

that one a successful man who has become rich, or has risen to some place of distinction, though his soul be as black as Erebus. God considers him a success who has brought out the life of Christ in himself, overcome sin and practiced virtue, though he be as poor as Job, or as unknown as the red man, who roamed our forests hundred of years ago. We can take nothing to the grave except good works. We were born equal and we shall die equal. The rich and the distinguished shall likewise become the food of worms—shall return to dust, shall mingle with mother earth.

That one is truly happy in this life who labors for the hereafter, making the salvation of his soul his principal work. Crosses and trials and disappointments must come to all. There is no one exempted from them. If it is not one cross it is another. At times, without religion, they become unbearable. Sir George Mallock, an English philosopher, after weighing the pleasures and sorrows of an ordinary life, proved that without a hereafter, the present life was not worth living. Oh! it is this fact that causes so many suicides. It is not insanity. It is trials and crosses without religion to help to bear them. On which side are we? I hope not on the side of the foolish and unwise. Life will soon be over. Time is fleeting. We are old before we realize it. The young may die, the middle aged do die, but the old must die. Old age is an incurable disease.

Keep your eye on eternity as the mariner does on the northern star! Let it guide and direct your path in all things! When duties become irksome, raise your eyes to heaven! When temptations become strong, cast your eyes down to hell! We are here to work out the salvation of our souls! Eternal bliss is the prize! Eternal misery is the forfeit!

SERMON ON DEATH.

PREACHED DURING LENT AT ST. JOSEPH'S CHURCH,
HUNTINGTON, W. VA.

My Dear Brethren:—"In what day soever thou shalt eat of it, thou shalt die the death;" "In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken; for dust thou art and unto dust thou shalt return;" "It is appointed for all men once to die and after this the judgment;" As by one man sin entered into this world and by sin death; and so death passed upon all men in whom all have sinned."

The first two of these texts are taken from the Old Testament, the last two from the New Testament; and from them we learn that death is certain, and is the punishment of sin. As I said on last Sunday, if Adam had not sinned, he and we—all men—would have passed from earth to Heaven without having tasted of death. Death is then the punishment of sin. And as we all have sinned in Adam, so must we all die.

My Brethren, no one of sound mind, doubts the certainty of death. Experience brings the truth home to our minds constantly. Thousands are dying every day. Everything around us cries out that we too must die. The birds and the animals, the plants and the flowers are born today and bloom, are full of life and beauty, tomorrow they grow sick, fade and die. Death is certain. We all believe it,—infidels as well as Christians. The rich and the poor, the powerful and the weak, the scholar and the rustic, the nobleman and the plebeian—all must die—all are children of Adam.

But the time of death? There's the question! No one knows except God. It shall come suddenly. Death is always sudden, even to those lying for months on a bed of sickness. In the midst of life, there is death. We lie down to sleep in health, we are found dead in the morning. We

start out in the morning full of hope and life, and we are carried home a corpse. Death seeks out its victims everywhere, among all classes and at all times. No place is too sacred, no man too important, no time too precious. God's priest is struck down in his own temple at the foot of the altar, in the confessional, or whilst attending the dying. The lawyer is struck down while pleading, the physician hastening to a sick bed, the business man selling his wares and the mechanic with uplifted tool. Death strikes down its victims at all hours; at the break of day, at the noonday splendor, at the setting of the sun, at mid-night and in the silent, still hours of the morning. It goes into the gilded palace, the plain dwelling and the humble cot. It visits the nestling babe, the young in the flush and hope and beauty of youth, the middle aged in the midst of the cares and the seriousness of life, and the old, broken down in health and hopes, feeble and tottering. Yes, my brethren, the time of death is very uncertain. Those who expect to live longest often die first. No one knows, when he awakes whether he will see the sun set. No one knows, when he retires at night whether he will see the sun rise. God, in His infinite wisdom has concealed the time from us. But He warns us to be always ready, to have our lamps burning, for He shall come as a thief in the night, suddenly, and when least expected!

How much physical pain the dying suffer, we cannot say with certainty. But before they lose consciousness we know that it is not by any means slight or trifling. Most men experience a sense of abandonment, apprehension and suffocation. They feel that they are parting with all things which they prized and loved,—money, honors, friends and relatives—are drawing away from them gradually but surely! They are filled with apprehension. When the soul is about to leave the body, what a state of commotion and revolution within the kingdom of man! Some great catastrophe they know is about to overtake them. They are like a man standing on the brink of a rocky precipice, or on the edge of a fierce volcano, about to be hurled over and downwards!

What a feeling of suffocation! When the heart doubles its number of beats and the respiration grows faster and shorter; oh! what a sense of smothering and suffocation comes over the dying! Only they can truly tell the physical pain endured! Before they lapse into unconsciousness they begin to lose the sense of speech, sight, hearing and touch. They are conscious of it too. Weaker and weaker the voice becomes. At first they could be heard by those around the bed; now it is only by putting our ears close to their whispering breath; finally their whispers are inaudible and speech is gone. The sense of sight begins to leave them. A mist comes before their eyes. Those around them look like fleeting shadows. The objects in the room grow dim. Darkness reigns supreme. Speech and sight are gone. Next it is the hearing. The voices are growing less and less distinct, until finally they cease to be heard. They have still the sense of touch, but it too must leave them. Their fingers become numb. They are incapable of distinguishing different objects. They cease to feel at all. Death has a hand-to-hand grip upon them. All is solitude, loneliness and helplessness!

My Brethren:—The mental pain and anguish of most Christians far surpass their bodily suffering. We cannot meet death like the pagans who believed it ended all. We cannot meet death like the great saints, whose whole lives were a preparation for it. We cannot meet it with a "Te Deum" like St. Aloysius or the Blessed John Fisher. Our past life, our sins, the uncertainty of our repentance, the dangers of the last moments, the terrible interests at stake—these are things which fill us with regrets and remorse, with anxiety and fears.

Time is ending, eternity is beginning. The moment has come when we must meet our Judge. There were many times during our life when we thought upon it; and it terrified us. But we soon rid ourselves of it. We said it is a long way off. It is different now. We are meeting the stern reality. We are caught. There is no escape. We must face death within the next few hours.

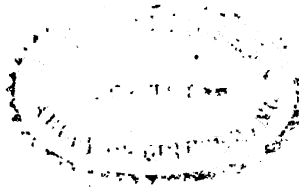
I am unprepared. The time is short. Besides I am in no fit condition for this all important momentous work.

My nerves and brain are worn out. The stupor of death is coming upon me and will soon wrap me in quiet forgetfulness. Why did I not prepare myself when I had ample time, and in health? I had time for everything else,—business, pleasures, fortune and reputation. I prepared myself for this mortal life—for this brief, fleeting, unsubstantial life. I neglected the immortal life—the everlasting, eternal, true life. It is true at times, when God's grace visited me I thought of death. I began to get ready for it. I repented of my sins. I took firm resolutions to serve God with my whole heart and soul; but my resolutions were short-lived. The world was near and imposing, and I was swept along downwards in the mad current,—I see my folly now,—I must give up this world, I must meet my Judge,—Heaven or Hell!—Why did I not persevere? Why was I not faithful to my morning and evening prayers? Faithful in my devout attendance at the most holy, august sacrifice of the Mass? Faithful in my frequent confessions and worthy Communions? Why did I become tepid, falling back into my evil ways? Neglectful of holy things, scornful of pious customs, indifferent to the supernatural, allowing the lusts of the flesh to conquer me, cherishing hate, refusing a ready obedience to the Church, the Spouse and the Representative of Christ on earth?

Are my sins forgiven? Are there some dark spots upon my soul? Have I some sins to repent of? Have I repaired all the scandal which I gave, and the injustices which I committed? Shall I be saved? Shall I be lost? Oh! these are the regrets, the anxieties and the fears which will chase each other through our troubled brain when we are standing on the portals of the grave!

My Brethren:—Let us begin this night, this moment to change our lives. We have been foolish and unwise in living for that which passeth away, for that which cannot help us on our death-bed. Let us begin tonight, this moment, to live a life of prayer, of sacrifice, a life of watchfulness over our passions, a life of obedience, humility and innocence, a life of complete and total surrender of our being to God.

Death then shall have no terrors for us. We shall look upon its bright side only, and welcome it. We shall meet it with a "Te Deum" for the time of trial and probation is over;—and we have fought the good fight and kept the faith and there is laid up for us a crown of glory which a just God will render unto us. We have put off mortality to put on immortality! Eternal bliss has begun!



SERMON ON THE SACRAMENT OF PENANCE.

PREACHED IN ST. FRANCIS' CHURCH, MOUNDSVILLE, W. VA.

My Dear Brethren and Christian Friends:—During the “Forty Hours Adoration”, if preach we must, there are two articles of “faith”, in my mind that should form the subject of our sermons, namely the Blessed Eucharist and the Sacrament of Penance. “The Forty Hours” are intended by the Church to honor in the most solemn manner Jesus Christ dwelling on our altars under the Eucharistic species, to make reparation for the coldness, negligence and indifference of Catholics toward Jesus Christ in the Sacrament of His love, and to atone for the insults and outrages offered by unbelievers to Jesus Christ in this great mystery. We do this in the most perfect manner, by receiving with faith and love and devotion, Jesus Christ in Holy Communion. A sincere confession is one of the best preparations for a worthy communion. And the Church, the kind and ever solicitous mother she is, to encourage us, yea, to urge us to this, out of her spiritual treasury, has granted a Plenary Indulgence to all those who during the “Forty Hours” will have confessed contritely, made a visit to the Blessed Sacrament, prayed for the intention of the Holy Father and received Holy Communion. Last night you listened to an instructive and beautiful discourse on the Blessed Eucharist, the great sacrament in the Church, by the pious and gifted Father Hall; tonight it will be my pleasure to speak to you on that other great sacrament in the Church, the Sacrament of Penance.

My Brethren:—Under the old law which was given by the Almighty to the Jewish people through Moses, the Patriarchs and the Prophets, no man was considered cured of the leprosy until the priests had first passed judgment on him and declared him clean. Now we know everything was done then in figure. Leprosy was a sign of sin and the priesthood of Aaron was a shadow of the priesthood of

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Jesus Christ. There was confession too of sins under the old law; for we read in the Book of Proverbs: "He that hideth his sins shall not prosper; but he that confesseth and forsaketh them shall obtain mercy," (XXVII, 13), and again in the book of Psalms: "I said I will confess mine injustice to the Lord and Thou hast forgiven the wickedness of my sins," (XXI, 5). Christ came to fulfil the law, not to destroy it, and the New Dispensation is but the substance, completion and perfection of the old. Before His death Christ promised to confer the power of forgiving sins upon the priests of the new law, for we read in St. Matthew (XVI and XVIII), "And I say to thee that thou art Peter, and upon this rock I will build My Church; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven;" "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven." These words evidently imply a power over the gates of Heaven,—a power to open and shut them, a power to bind the wills of the faithful and to loose them. Now sin is the only chain that can bind man to Hell, and sin is the only thing that can keep man out of Heaven. Christ therefore promises here to give to His ministers the power to forgive and retain sins, to open the gates of Heaven and to close the gates of Hell.

My brethren, this power which was prefigured in the old law and which Christ promised to confer upon the Apostles, He gave them after His glorious resurrection from the dead as we learn from the XX chapter of St. John. As the Apostles were assembled together in one room, the doors being shut for fear of the Jews, on the day of His resurrection, the first day of the week, when the shades of evening were thickening around Jerusalem, Christ came and stood in their midst and said: "Peace be to you. And when He had said this He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. Then

He breathed on them and He said: Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained." Could our Divine Lord have conferred the power of forgiving sins in simpler, clearer and more explicit language? On these words principally the Church bases the doctrine of the Sacrament of Penance. To them her bishops and priests go, when asked by what authority they claim to forgive sins. These words of Christ are their credentials.

You will observe that Christ did not confer this great power until after His glorious resurrection, until after He had proven to the world that He was God. You will observe too that He did not confer it until He first convinced the Apostles that He was truly risen. And you will observe likewise that before He conferred it He said to the Apostles: "As the Father hath sent me I also send you." His Father hath sent Him not only to preach the remission of sins, but to forgive sins. And finally you will observe that before He conferred it He first breathed on the Apostles and then said: "Receive ye the Holy Ghost." Never before nor after did Christ make use of such ceremony. By it He wished to signify that this power was a divine power and to be exercised by and through the Holy Spirit. Now only in the sacred tribunal of Penance, through the confession of sins can this power be exercised in a judicious and salutary manner. Unless the penitent confesses, how can the minister of Christ know what sins should be forgiven, and what sins should be retained? As in the old law the leper had to be first examined by the priest before he certified to the cure; so also in the new law the priest must first become acquainted with the soul of the penitent before passing judgment which is to be ratified in high heaven.

My Brethren, Christ must necessarily have intended that this wonderful power which was conferred upon the Apostles should pass down to their successors until the end of time. Nowhere in the Sacred Scriptures do we find even the slightest intimation that it was to cease with the Apostles. As long as sin lasts, the stream of grace and mercy must continue to flow. There would be more need of such power within the Church after the death of the Apostles and down

through the Centuries, when charity shall have grown cold, than during their lifetime. History proves the correctness of this inference. For in the Second Century the great Tertullian exclaims: "For if thou thinkest Heaven is still closed, *remember that the Lord left here the keys thereof to Peter and through him to the Church.*" In the Third Century the learned Origen cries out: "But he that like the Apostles has been breathed upon by Jesus; *he forgives whatsoever God forgives and retains the sins that are incurable.*" The brilliant and erudite Basil of the Fourth Century says: "It is necessary to *confess thy sins to those to whom the dispensation of the mysteries of God has been committed.*" And St. Augustine of the Fifth Century, the intellectual masterpiece of God's creation, writes: "Trammelled therefore in the bonds of sin so deadly, does he decline or hesitate to *fly into the keys themselves of the Church by which he may be loosed on earth that he may be loosed in heaven.*"

From the First to the Fifth Century then, the Church believed and taught the doctrine of auricular confession. And remember all non-Catholic scholars admit that the Church was pure and incorrupt during the first five hundred years of her existence. The practice of auricular confession has been universal within the Church from that day to the present; for we find that the Nestorians who left the Church in the Fifth Century, and the Greeks who separated from her in the Ninth Century still retain it; that the reformers of the Sixteenth Century cried out against it; and that since the Sixteenth Century until now all over the world it has been the objection of the constant attack of some of our non-Catholic brethren.

My Brethren, I believe the principal objections to the Sacrament of Penance and the cause of the attacks made upon it, come from a misunderstanding of the doctrine. Once understood it becomes so reasonable, so consoling and so salutary. Do we not often hear it said: "Why resort to priests for the forgiveness of sins? Why not go directly to God? How can man forgive sins?" That is a divine prerogative. All that is necessary for a Catholic

to do in order to obtain forgiveness of his sins is to confess them to the priest.

As regards the first objection, we say that God is our Master, and we His servants. We have no absolute rights in respect of Him, but only duties. He is the one offended by sin, and He certainly knows best how reparation should be made to Himself and what is best for us in the matter of the forgiveness of sins. Hence if He has ordained that we should go to His priests, we as reasonable beings and as Christians must willingly obey Him. And we have seen that He has so ordained it.

As regards the second objection, we say that the priests do not forgive sins by their own power, but by a divine power which has been conferred upon them by God. The priests, in the Sacrament of Penance, are only the moral instruments of God. God is the principal and efficient cause of the forgiveness of sins. The priests are God's ambassadors in the Sacrament of Penance; and just as we have ambassadors abroad whose actions in state-craft are ratified at Washington; so God has ambassadors on this earth whose actions in regard to the forgiveness or retention of sins in the Sacrament of Penance are ratified in Heaven; it is God working through them as His agents and moral instruments, who in reality forgives the sins. And God through the universe, both in the physical and moral order always makes use of secondary instruments and agents in producing effects.

As regards the third objection, we say that the penitent plays a very important part in the forgiveness of sins. First, he must examine his conscience thoroughly according to the commandments of God and the precepts of the Church; secondly, he must confess his sins humbly and sincerely; and thirdly, he must be truly contrite, which implies a sorrow of heart and a firm resolve not to sin again. Every intelligent Catholic knows this, and he also knows that it is better,—far better not to go to confession,—if he does not intend to do all this.

My Brethren, God in instituting the Sacrament of Penance was moved by many most wise and merciful reasons.

That you may appreciate better this great sacrament, I will try to give you some of these reasons, as I understand them.

By sin, man insults God, injures the Church and hurts society. Now the Sacrament of Penance in its entirety is made up of three parts; namely, contrition, confession and satisfaction. By contrition or sorrow of heart, which God alone sees, man makes reparation to God; by confession, which is made to a minister of the Church, who represents God, man makes reparation to the Church; and by fulfilling the penance imposed, man makes reparation to outraged society over which God exercises sovereignty.

Man is composed of soul and body, and the soul is reached through the senses and affected by external objects. And just as ceremonies are necessary to keep alive internal religion; so also is confession to some visible person necessary to have a true, sincere and minute acknowledgment of sin. In fact, just as the religious feelings of the soul shall almost necessarily find external expression through ceremonies; so also shall true sorrow for sins almost necessarily find external expression in confession and satisfaction. God gave us our nature and He instituted the sacrament to fit into it and supply its needs.

My Brethren, in the institution of the Sacrament of Penance God has been most merciful to us. Confession is the second plank held out to us after the first shipwreck of our souls. Confession is the ladder let down from Heaven by which man may more easily mount up. Without the Sacrament of Penance there is only one other way by which sins committed after baptism can be forgiven, and that is by an act of perfect love of God which is difficult—most difficult—to have and which is the fruit of a very special grace. Oh! what consolation the Sacrament of Penance gives! Without it no one can be certain that his sins are forgiven. We want to hear with our own ears: "Child, thy sins are forgiven thee; go and sin no more." When the priest pronounces over us the words: "I absolve thee from all thy sins," we recognize them as the words of Christ, coming directly from the throne of mercy. When the priest pronounces over us those words, after we have

confessed sincerely and contritely, we feel certain that that sentence is ratified in heaven, and that our sins are blotted out from the "Book of Life". Ask any great sinner the consolation and joy experienced by him after a worthy confession! He goes into the confessional downcast and dejected, but behold him as he comes out. What a great change has come over his countenance! Instead of despair we see now hope, instead of sorrow we see now joy!

In the confessional the priest sits not only as a judge, but as a physician and a father. Sin is a disease of the soul, and needs a spiritual physician just as much as the body needs a corporal physician. Through the advice given in the confessional and the means prescribed, millions and millions have been able to break the bonds of sin, and live again good christian lives. In the Tribunal of Penance, there sits a man skilled in the ways of God, and who understands the human heart, and knows all the devices of Satan. How many innocent children are preserved in their innocence through the advice given in the confessional! How many boys and girls, young men and young women as they begin to tread the paths of wickedness leading them to Hell are saved through the advice given in the Sacred Tribunal! How many adulterers are made continent, how many drunkards temperate, how many thieves honest, how many lecherous men pure, never until the Day of Judgment shall we know! The penitent is like the soil that has been plowed and harrowed and is ready for the seed of virtue, and God is then as lavish with His graces as He is with the fertilizing showers of spring. The Sacrament of Penance is truly, as many infidel writers have said, one of the greatest preservers of virtue in the world, and one of the most effective reformatory institutions in existence.

Before concluding I wish to mention briefly the effects produced in the soul by the Sacrament of Penance. The first effect is the remission of mortal sin. The Sacrament of Penance has been instituted by God for this principal end,—to destroy sin in the soul and implant there again the life of grace. The second effect is to remit some of the temporal punishment due to sin. This is accomplished in two ways as St. Thomas teaches. First, the remission is

effected perfectly by the adequate satisfaction, which the sinner makes when he performs willingly the penance enjoined by the confessor. And secondly, sometimes there is a remission of part of the temporal punishment effected by the intensity of sorrow, which springs from contrition. The third effect is the regaining of the lost virtues, which have been driven out of the soul by sin. The fourth effect is the reviving of the merits of the good works which were performed by the sinner when in the state of grace. The fifth effect is the remission of the eternal punishment due to mortal or grievous sin; for it is impossible that a soul which is united to God by true love can be a subject for the punishment of Hell. And the sixth and last effect is the implanting within the soul of the hope of eternal life, insomuch as by and through the Sacrament of Penance, the sinner subjects himself to the keys of the Church, which have all their virtue from the Sacred Passion of Jesus Christ.

My Brethren, let us return sincere thanks to God, who out of His great goodness and mercy has condescended to institute the Sacrament of Penance, and has thus made the way of salvation and holiness easier! Let us resolve tonight, that in the future we are going to frequent the Sacrament of Penance often, believing and knowing that the oftener we go the better we shall become. The best Catholics are those who go oftenest to the sacraments. What a change would come over the Church if all Catholics became weekly penitents! Let us always bear in mind when preparing for this sacrament, in order to receive it worthily and fruitfully, four things must be done by us; we must examine our conscience well, confess our sins honestly and sincerely, conceive true sorrow and have a firm purpose of amendment. Only on these conditions will the judgment of the priest be ratified in Heaven: "He said therefore to them again: 'Peace be to you. And as the Father hath sent Me, I also send you.' When he had said this He breathed on them and said to them: 'Receive ye the Holy Spirit; whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain they are retained'."

SERMON ON JUDGMENT.

PREACHED DURING LENT AT ST. JOSEPH'S CHURCH,
HUNTINGTON, W. VA.

"And it is appointed unto men once to die, and after this the judgment," (St. Paul's Epistle to the Hebrews, chapter IX, 27th verse).

My Dear Brethren:—On last Sunday we meditated on death. We, in a special manner, dwelt upon the mental pain and anguish which would accompany it. But it is not death itself which causes us to tremble and to be filled with remorse and regrets. No; it is that which comes after death—judgment. It is that which strikes terror into our dying souls. I am to be judged; judged by an all-seeing all-just, all-pure God; judged through and through—all my thoughts, words, actions and omissions;—my whole life from the dawn of reason to death.

My Brethren, as there are to be two judgments, one immediately after death and the other at the end of the world, we shall speak upon both, but more upon the Particular Judgment, since the General is but the ratification of the Particular. Let us enter the room of the dying. The heart has ceased to beat. Relatives and friends are still kneeling around the bed, sending forth their lamentations and prayers. The soul is being judged! Its Maker is there! Right there and then, in the twinkling of an eye, the light of God's countenance shining in upon that soul will pierce it through and through, revealing to itself its true state. There will be no discussion of the case. God knows its merits and demerits. He pronounces sentence. The soul acquiesces in it, seeing the justice of it. The soul executes the sentence upon itself. Its merits or demerits or need of purgation, according to St. Thomas, carries it to its own place as gravity carries the stone to the earth.

At this Particular Judgment after death, no one will be present except God and the soul. God is the Judge. The time of trial is over. The soul can no longer merit or demerit. The day of reckoning has come. The day of the Lord is at hand. God is there not to mete out mercy but to mete out justice. We cannot flee from the judgment, we cannot escape it. We must stand there face to face with God, to hear our sentence.

The Particular Judgment will determine our fate for all eternity. The General Judgment will not change it. If we are lost, we are lost forever. If we are saved, we are saved forever. The General Judgment will be but a confirmation of the Particular.

We shall be judged through and through. The light of God's countenance shining in upon us, in a moment of time, will reveal all our thoughts, words, actions, omissions, and the motives which prompted them.

We shall be seen and see ourselves just as we are and have been in reality. There will be no diminution, no palliation, no exaggeration. For once our souls will be laid bare.

All my secret thoughts will be laid bare; thoughts which, if I knew should be divulged, would fill me with so much shame and confusion as to make me hide my face forever;—all my uncharitable thoughts, envious thoughts, haughty thoughts, adulterous thoughts, will appear before me and stand out in all their baldness. Every evil word spoken by me will be flashed before my mind. Words which for these many long years have been forgotten, will come back to my memory in all their vividness. Blasphemous words, impure words, calumnious words; all of them will come before me. All my actions; actions done in secret and in public; actions committed during my childhood, during my manhood; and during my old age, will rise up in judgment against me. Not only my thoughts, words and actions, but my omissions. I shall have to answer for all—the good which I could have done and did not do. I shall have to answer for neglected opportunities. I shall have to answer for wasted and misspent time. I shall have to answer for all the graces which God bestowed upon me.

(and let me say here that God gives everyone more than sufficient grace to make a saint of him). How many occasions for doing good have I not allowed to slip by! They are as numerous as the hairs of my head or the grains of sand on the sea-shore. Almost every moment in the day presents an occasion for doing good. At one time it is a kind thought, at another a kind word, and again a kind action. Today it is to instruct the ignorant, to counsel the doubtful or to comfort the sorrowful. Tomorrow it is to feed the hungry, to clothe the naked or to bury the dead. Now is it to practice humility and meekness; next time to practice patience and gentleness.

We are to be judged too of the motives which prompted the various acts. And, Oh! what a disappointment! We thought we were laying up treasures for ourselves in heaven but we received our reward in this world. Vanity, pride and self-love prompted our good works. We performed corporal and spiritual works simply to acquire the name of being virtuous. Omissions and the absence of good motives should cause those striving after the higher and better life much concern. We shall be judged about the performance of the duties and obligations of our state in life. Parents, guardians, what a responsibility lies upon you! You will have to answer for your children to God. You cannot deceive Him. God has given you children to bring up for the kingdom of heaven. What if they are lost! How they shall cry out against you! You set us a bad example! You scandalized us! You pampered us! You corresponded not with the work of the Church in our Christian education! You remained away from the Sacraments and Mass! You scarcely ever prayed! You cursed and sometimes blasphemed! You quarrelled at home! You seldom corrected us; and at times when we needed it! You allowed us to associate with undisciplined and bad boys and girls! You allowed us to roam the streets at night! By your fault finding and unjust criticism of those in authority, especially ecclesiastical superiors, at a time when our youthful minds were not able to distinguish, you weakened our faith; and we are now in hell principally through it. Parents, reflect! You have a weighty responsibility! You shall have

to answer for your children;—what you have done for them and what you have neglected to do;—you shall have to answer for them as long as they were under your authority.

My Brethren:—As I have said, we shall be judged immediately after death. And the judgment will be over in a moment. Whilst still surrounded by kneeling relatives and friends, the soul has been judged. Its fate has been sealed for all eternity. When the light of God's countenance shines in upon us at death, we shall see ourselves, our whole lives, our good and bad deeds, in a moment of time, just as a traveller on the Alps at night when overtaken by a severe storm, by a sudden flash of lightning sees the whole mountain, its rocks and cliffs, ravines and windings. This suddenness and quickness of the judgment is enough to fill us with terror. No discussion of the case, no excuses to be offered, no argument to be advanced, no pleading for mercy. The light of God's countenance will settle it all.

How shall we make our judgment lighter and less severe? The Scripture tells us: "Judge not and you shall not be judged;" "As you do unto others, so will my heavenly Father do to you;" "If we judged ourselves, we shall not be judged."

"To judge not:" The inspired writer means that we are not to dwell uncharitably on the faults of others and especially to comment on them and reveal them without just cause.

"As you do to others:" These words mean to be kind to everybody—kind in word and kind in action. When they are in need of light to enlighten them, when they are in need of comfort to comfort them, when they are in need of money, food or clothes, to assist them.

"If we judged ourselves:" This we do, my brethren, by frequent examination of conscience, serious reflection and constantly renewed resolutions.

At the end of the world in the Valley of Josaphat, as the Scripture says, we shall be judged again. The angels will blow their trumpets, the bodies will arise, the souls will re-enter them. Christ in the clouds, preceded by the cross and a heraldry of angels shall come. The Judgment will begin. All our evil and good deeds will be seen by the

whole human race. All our thoughts, words, actions, omissions and motives will be gone over again. But this time the whole world will be present and see us as God and we saw ourselves at the Particular Judgment. God judged us then, but now it is Christ. By this judgment the justice and mercy of God in dealing with each individual soul will be seen and acknowledged by the human race. Then will be seen the secret ways of His providence. Then will be seen why evil apparently triumphed over good.

The sentence of the Particular Judgment will be ratified. Christ will pronounce sentence upon each one. To the good he will say: "Come ye blessed of my Father, possess the kingdom prepared from the foundation of the world." To the wicked He will say: "Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels." Time is ended! Eternity has begun! There are only two places and two states! Heaven and Hell! The state of the blessed and the state of the damned!



SERMON ON HELL.

PREACHED DURING A MISSION TO CATHOLICS AT COALBURG,
WEST VA.

"Then He shall say to them also that shall be on His left hand: Depart from Me you cursed into everlasting fire which was prepared for the devil and his angels," (St. Matthew XXV, 41).

My Dear Brethren, these words of our Divine Saviour teach us three truths: First, that there is a Hell; secondly, that the punishment is eternal; and thirdly, that it consists in the pain of loss and the pain of the senses. Upon these truths we shall principally dwell.

The pain of loss, which is the main and essential punishment of Hell, is the deprivation of God for all eternity. This truth, when fully realized, is most terrible, and is enough to fill our souls (as it does fill the souls of those who reflect) with dread and fear.

Man has been made for God. The possession of God is his end. The soul longs after God with infinite yearnings. Hence it is, that man is never truly happy here. Creatures can furnish a transient, partial happiness, but they cannot satisfy the desires of man's soul; they cannot fill up the infinite vacuum. Let us examine this truth more closely.

The intellect of man has been made for truth. The will of man has been made for good. Truth is the object of the intellect and good is the object of the will, just as light is the object of sight and sound the object of hearing. But the capacity of the intellect for truth is infinite, and the capacity of the will for good is infinite. That is, only the infinite can satisfy these faculties of the soul; because no matter how much truth the intellect possesses there is more to be possessed; no matter how much good the will enjoys there is more to be desired. Therefore, in this world we find men ever searching for these objects with an insatiable

longing. And it is the search for and possession of them that constitute earthly beatitude.

The sciences and the arts are the different avenues leading to truth and goodness. Thus are theology, philosophy, astronomy, physics, chemistry, biology, history, poetry, music, painting, sculpturing, etc. We know too, what pleasure and delight they afford men. Consciously or not, all men seek and find their happiness in them. And there are men, who become so wrapped up in the arts and sciences, as to be almost oblivious of everything else. The pleasures of sense which are only momentary, they almost disdain. They enjoy them only as means to an end. They use them only as God intends, namely, to urge them on to the performance of certain acts necessary for their own lives and the life of society.

But notwithstanding all this, there can be only relative, incomplete happiness on earth. Absolute, complete, unchangeable happiness is reserved for the blessed in heaven, in the possession of the infinite.

Now, we are in a position to grasp what the principal punishment of hell is; namely, the loss of God, separation from Him for all eternity. In this world, whilst we are sojourners, in a state of probation, we enjoy, as I have said, finite truth and finite good, which we find in creatures. We do not realize our banishment, for we are united to God in a way through them. But in hell our separation will be complete. Our intellects and wills shall be cut off entirely from all truth and all good.

In Hell too, we shall realize fully what the loss of God is. We shall see the ravishing beatitude of the Blessed; we shall understand and comprehend what God is; how the beauty and truth, goodness, harmony and grandeur found in Him, surpass those found in creatures, in an infinite degree. No comparison, we shall see can be instituted. Those perfections, the source of our happiness on earth, are always finite and limited in creatures, whilst in God they are infinite and illimitable.

In Hell we shall realize that in losing God we have lost all. We shall realize that we have lost all through our own fault. We, and we alone are to blame. We could

have turned to God at any moment, for His grace was ever ready, but we refused. One simple, sorrowing, repentant act of the will would have been sufficient, but we would not. We would not make the effort; we were too thoughtless or sluggish or too much wedded to creatures. We are now lost! We are separated from everything! Remorse! Remorse! We are filled with remorse!

Ever yearning after God with the infinite longings of our soul, but never possessing Him! Ever being drawn to Him, but being constantly repelled! Ever flying to Him but being incessantly beaten back! And this for all eternity! No hope! Despair! Black despair!

Our memory in Hell will be ever recalling the graces conferred upon us; our many opportunities for conversion and our woeful neglect. Confusion, disorder and anarchy will reign within man. No truth and no good for the intellect and will. They have turned away from their objects. No God to fill up the infinite yearnings of the soul. The soul is now like unto a big powerful engine with a piston rod, a driving shaft on a fly wheel broken. All things are intended to work together smoothly and harmoniously. But, oh! what disorder and destruction! The engine not only tears and rends itself, but destroys and scatters everything around in the wildest confusion. Hell without corporal punishment is dreadful enough. But my brethren, the damned shall suffer in all their senses. The five senses of the body, like the powers of the soul, have their objects. We know that light is the object of sight, sound of hearing, odors of smell, palatable things of taste and touch of feeling. Now, in Hell these five senses, since they have been the instrument of the soul and have shared somewhat in its evil works will be punished. In Hell there shall be eternal darkness to punish the sins of the eyes. In Hell there shall be nothing but discordant sounds to punish the sins of the ears. In Hell there shall be a most offensive smell to punish the sins of this sense. In Hell there shall be everlasting thirst to punish the sins of gluttony. And in Hell, my brethren, there shall be fire to punish the sins of the flesh. It is against Catholic teaching to deny the existence of some kind of fire in Hell. And it is the common teaching

of the fathers and theologians, that it is real and physical. The great Suarez says that the doctrine which holds that the fire, which is prepared for the devil and his angels, is a true material fire, is certain and Catholic. Perrone, another great theologian, believes the doctrine to be so certain that it cannot be questioned without temerity. Doctor Hurter says that it is the common teaching, and to depart from it in any way would be rash and timorous. And finally when a certain priest wrote to Rome to find out what must be done with a penitent who believed the fire to be not real, but only metaphorical, the Sacred Congregation responded that such a penitent must be diligently instructed, and if he still persevered in his obstinacy, he must be refused absolution.

Once it is believed that our senses are to be afflicted, it matters not what the instruments are. The pain or the suffering is the important consideration. The theory of heat which is accepted at present, holds that it is molecules or small particles of matter in motion that produce the sensation of warmth.

My Brethren, just as there are grades of glory in heaven, so there are grades of punishment in Hell. They are all equal in the sense that they are eternal, or will have no end; but they are unequal in intensity or sharpness. The more wicked we are, the more we shall feel the loss of God, and the more we shall suffer in our senses. Hence, in "Dante's Inferno" there is much truth.

The doctrine of Hell is a great stumbling block nowadays. Many of the sects have ceased to believe in its eternity. The Socinians teach that the wicked will be annihilated after death, or after the Last Judgment. The Universalists teach that after various trials in the next world, the wicked finally will be saved. The Unitarians teach almost the same doctrine. Many of the Congregationalists, and all those who are called liberal Protestants and some of the Episcopalians, as Canon Farrar, doubt the eternity of the punishment of Hell, and hold that a new probation will be given to those who have not sufficiently known Christ, or have been placed in circumstances which made salvation

difficult. All infidels cry out that the doctrine of Hell is opposed to the wisdom, mercy and justice of God.

As an answer to doubting Christians we say that the doctrine has been revealed, and has been taught and believed universally by the Church for nineteen hundred years. The doctrine is founded upon the explicit teachings of the Scripture and Tradition. If Scripture and Tradition do not teach the doctrine, they teach nothing at all. Do away with the eternity of the punishment of Hell and earth itself will become a Hell. It is the fear of Hell that deters most men from sin and crime, and urges them on to live true christian lives.

To the Rationalists we say that the doctrine is not opposed to the attributes of God. It is not opposed to His wisdom, for contrary to what the Rationalists say, punishments are not only intended to reform the criminal, but to repair the order which has been violated. Eternal punishment repairs the order which has been established by God and violated by man, separating eternally from Him, the sinner, who has knowingly and willingly turned away from Him. It is most consonant to the wisdom of God, because otherwise the sinner could sin and defy God with impunity, knowing that in time he should be saved. It is most consonant to the wisdom of God, because it fosters the common good of society, by compelling respect for its laws, and the rights of the individuals. It is most consonant to the wisdom of God, because it is most helpful to the same sinner urging him on to penance, and saving his soul, oftentimes at the last moment.

The doctrine of eternal punishment is not opposed to the mercy of God. God is merciful to all; but His mercy must be tempered and regulated by His other attributes. Infidels and Materialists all seem to forget that God is just and wise, as well as merciful and good. They seem to forget that God's mercy, although infinite in itself, is finite and limited in its application to creatures. They seem to forget that God's attributes are not separate and distinct, but are one in Him; God is justice and mercy and wisdom and truth.

The doctrine of eternal punishment is not opposed to God's justice. There is proportion between the guilt of mortal sin, and the eternal punishment due to it. Man is in rebellion against an Infinite Being; hence the offence in this sense is infinite. Man being finite cannot endure suffering, infinite in its intensity. It must therefore be infinite in some way to be proportionate to the guilt, or infinite in duration. Finally we make answer to the infidel that it is man who damns himself. He turns away from God to creatures and dies in that state. We make answer to the infidels, Canon, Farar and other so called Liberalists, about the damnation of pagans who have not heard the gospel of Christ, that they will not be damned unless they have sinned grievously against some law of nature and have died impenitent. To their objection about the damnation of unbaptized infants, we reply that they are not sent to Hell, and do not suffer, although they will not see God as the Blessed do in Heaven.

In conclusion, my brethren, I shall place before you a picture which may be of some service to your imagination when thinking on Hell.

Suppose a man of learning, talent, wealth and refinement;—suppose this man to be the idol of his country. He knows not what sorrow or pain is. He lives in a palace. Every wish of his is gratified. Suppose this man banished for some wrong of which he would not repent; banished, sent into exile, sent to a bleak, barren island, in a severe climate. He is cut off from everybody and everything. His food, bitter herbs; his clothes, bark of trees and the skin of animals; his eyes see nothing but rocks, cliffs, and precipices. He hears nothing but the cry of wild beasts. He is separated from his friends and family, his books and songs and music and gardens. There is no hope for him. He is here alone, he is doomed for life. He knows too, that it is through his own fault; an unrepentant crime. During that man's life he suffers—hell. But hell is much worse than this. Death will bring relief to him. But the damned are in Hell forever. They are separated from God and from everything that can give or cause pleasure. They suffer in the soul, and they suffer in the body and for all eternity!

SERMON ON HEAVEN.

PREACHED DURING A MISSION TO CATHOLICS AT COALBURG,
W. VA.

My Dear Brethren:—"Then shall the King say to them, that shall be on His right: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world;" words taken from St. Matthew, Chapter XXV, verse 34. "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known;" words taken from St. Paul's Epistle to the Corinthians, Chapter XIII, verse 12.

Heaven is both a place and a state. It is the place where Jesus Christ manifests His sacred humanity and where the Blessed Virgin, the angels and saints dwell. It is the state of everlasting happiness possessed and enjoyed by God's friends. The happiness of the Blessed consists principally and essentially in the possession and enjoyment of God, just as the punishment of the damned consists principally and essentially in the deprivation of God, and all that follows from the loss thereof.

My Brethren, let us take up this idea and as far as we are able try to comprehend it, for it is the true and rational idea of Heaven, and the one taught us by Catholic philosophers and theologians.

On earth we see and possess God mediately and indirectly, that is, through creatures who possess truth and goodness in a limited degree and which flow from God, their source. In Heaven we shall see and possess God directly and immediately just as we see and possess ourselves intuitively. Consequently on earth our knowledge of God must necessarily be obscure and our possession of Him very imperfect. But in Heaven our knowledge of Him will be distinct and clear, and our possession of Him quite perfect. And from this supernatural union of intellect and will with God shall follow ecstatic bliss.

On earth we see God by reason and faith. In Heaven we shall see Him face to face. Let us try to illustrate this. There are three ways of knowing a painter, an artist or sculptor. First, by his works; secondly, from the testimony of others; and thirdly, from personal contact with him. From his painting or statue or work of art which reflects his mind we get some knowledge of him. The world and all that is contained therein is the work of God. Hence from the contemplation of the beauty and goodness and power which we see displayed in the universe, our minds naturally arise to their source,—God. This is seeing God by reason. From the testimony of others who have seen and conversed with the painter, sculptor or artist, you get a better and truer knowledge of him. The inspired writers of both the Old and New Testament have held converse with God, so to speak; for it is the Holy Ghost who moved them to write and enlightened their minds and guided their wills whilst writing. From them we get a clearer and more perfect knowledge of God than through His works. This is seeing God by faith. Finally, when we come in contact with the painter or sculptor or artist,—see him with our own eyes, hear him with our own ears, touch him with our own hands—our knowledge of him becomes more perfect. Now in Heaven our knowledge of God will be in the last way, by direct sight and vision—"Not through a glass in a dark manner, but face to face", as St. Paul says. But we shall not comprehend God in Heaven although all darkness and dimness and obscurity shall have disappeared from His face. Only the infinite can comprehend the infinite, or only God can comprehend God.

The next question is, how shall we come to such knowledge of God? Is it not above the power and comprehension of the human intellect? Yes, it is truly above the power and comprehension of the human intellect if left to itself, to come to the Beatific Vision and see God face to face as He is Himself. Therefore after death God bestows upon the souls of the blessed the "Light of Glory" which so elevates and perfects their intellects as to make them capable of such vision—of seeing God in a way divine. Let us try to illustrate this, although the comparison, which I shall

use, being material, will savor somewhat of unbecomingness. A rubber bag when not expanded is only capable of holding a certain amount of water, but if extended or drawn out, can be made to contain twice as much or more. By the "Light of Glory" the human intellect and the human will shall be so expanded and elevated as to make them capable of seeing and possessing God—the Infinite Truth and the Infinite Good.

My Brethren, although all the just in Heaven will look upon God, and behold Him face to face, and be united to Him most intimately, yet not all equally. Just as in Hell there are different grades of punishment, so in Heaven there will be different grades of bliss. This will arise from the diversity of the "Light of Glory" conferred upon us. And the measure of the "Light of Glory" will be determined by our charity or our love of God. Where there is greater love of God there will be a greater desire to be united to Him. And according to the teaching of St. Thomas the greater the desire in the subject the more fit and prepared it will become to receive more of the object desired. In Heaven, however, there will be no jealousy or envy since the blessed are not disturbed by any inordinate passion. They love their companions in glory with the most perfect love, and consequently rejoice in their happiness. In Heaven every desire of the heart will be perfectly satisfied, since its capacity for enjoying will always be filled to its utmost.

The object of the Beatific Vision is twofold. The primary object is the same God who is seen in Himself. The secondary object are creatures which are seen in God. The primary object as the theologians say, includes whatever is contained formally in God, namely, the Divine Essence, all of God's attributes, and the Three Divine Persons of the adorable Trinity. The secondary object includes whatever is contained, as the theologians say, eminently in God, namely, all creatures actual and possible according to the degree of Glory conferred on the Blessed. The first act constitutes their essential happiness, and the second their accidental.

My Brethren, the Blessed in Heaven besides seeing God, will see many things pertaining to their state in life; since they are in perfect happiness, and their desires have become but purified, they will still wish to know much about this world, and those whom they have left behind. In order to know what will be of interest to them, theologians consider them under three different aspects. First, they have been elevated to the supernatural state, and from this view they shall necessarily know all the mysteries of religion, which they believed on earth, in a more perfect manner, and all the saints, especially those for whom and to whom they had a fervent love and tender devotion. Secondly, they are part of the universe, and consequently will desire to know, and shall know all the genera and species; in other words they will have a perfect knowledge of the arts and sciences, and above all that branch of science or art for which they had a special fondness. Thirdly, they have either been a private or public character, and therefore they will desire to know and shall know whatever pertains to their state. A father or mother will know what is happening in their families. They will love those dear ones on earth now with a greater love and will pray unceasingly for them. The popes will be interested in what concerns the universal Church; the bishops will be interested in what concerns their dioceses; the priests will be interested in what concerns their parishes; and religious superiors will be interested in what concerns their communities; and presidents, kings, emperors, princes and all secular rulers will be interested in their respective governments and in what concerns their weal or woe.

My Brethren, from the Beatific Vision, or the intuitive and direct union of God, will follow beatific love or the full and perfect love of God. Theologians prove it in this way. Our wills necessarily, by a very law of their nature, are borne towards the greatest good as it is seen and known. Now, by the direct vision of God we shall see and know that God is the greatest Good, or the Good which contains all good as their source, cause and exemplar. Our wills must necessarily then, tend towards God by the most powerful and fervent love. By the "Light of Glory" and the "Habit of

Charity", our intellects and wills shall be so elevated and perfected as to be able to see God clearly, openly and directly, and to love Him constantly and unceasingly in the most perfect manner. From this will follow ecstatic bliss.

In Heaven we shall be so transformed into our Beloved as to be almost perfectly oblivious of self. We shall be so drawn towards Him, and be one with Him in thought, desire and affection as to be almost dead to self, living only in God and seeking nothing but His glory. Continually contemplating the Divine Beauty and unceasingly loving the Divine Good, we shall become like the fishes in the sea, immersed so to speak, and lost in the immeasurable and illimitable Beauty and Goodness of God.

This ineffable joy and delight will be ours forever. And when millions and millions of years will have rolled by, we shall still be experiencing in our souls this same inexpressible, yea, inconceivable joy and delight. And after the Last Judgment the bodies of the blessed will rise, take on spiritual properties and be united to their souls to share in their glory and blessedness. My brethren, always keep before your minds these truths—Hell and Heaven—an eternity of misery or an eternity of bliss. Only grievous sin, not repented of can send you to Hell or keep you out of Heaven.

In conclusion I shall quote a few words from St. John's description of the heavenly Jerusalem as found in the Apocalypse:

"And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: 'Behold the tabernacle of God with men; and He will dwell with them. And they shall be His people; and God Himself with them shall be their God. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away * * * * *'. And He took me up in spirit to a great and high mountain; and He showed me the Holy City, Jerusalem coming down

out of Heaven from God. Having the glory of God and the light thereof was like to a precious stone, as to the jasper stone, even as crystal. And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel * * * * *. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, the chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst * * * * *. And He showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street thereof, and on both sides of the river was the tree of life bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face; and His name shall be on their foreheads. And night shall be no more; and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign forever and ever."



SERMON ON JESUS IN THE GARDEN OF OLIVES.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—We begin tonight, our meditation on the most awful sacred drama that was ever enacted among men!—The Passion and Crucifixion of Jesus Christ, our God, our Saviour, our Lord and King! Let us with sorrowful, loving, grateful hearts follow Jesus from the Garden of Gethsemani to the Heights of Calvary!

After having instituted the Blessed Eucharist, Jesus wended His way to the Garden of Olives. Here He was accustomed to pass the night whenever He came to Bethany. Judas knew this Garden well, for many a time he had accompanied His Master thither. Hardly had Christ entered the Garden when He felt the pangs of His agony coming upon Him. "Sit ye here," said He to His disciples, "while I go yonder and pray." Into the thickest, darkest part of the garden where the light of the moon did not penetrate, Christ retired. He took with Him, Peter, James and John, for they were to drink with Him, the cup of His sorrow. And now terror and dejection are painted on His countenance; something like a death stupor comes over Him; the three Apostles are frightened; for never before had they seen their Master plunged in such sadness. "My soul" cried He, "is sorrowful unto death! wait here, watch and pray!"

Then withdrawing about a stone's throw from them He fell upon His knees, bowed His head and prayed that if it were possible, this hour might pass from Him. "Father all things are possible to Thee; take away this cup from Me." Yes, this cup of anguish wherein He tasted beforehand all the bitterness of His passion;—this cup so full of woe, the Christ shrank from enduring any more; and He remained motionless for a long while asking the Father for strength. His prayer was heard; and immediately He said: "Let Thy will not Mine, be done."

He returns to the three disciples to find some comfort and relief, but they are asleep. There was not one human heart to watch with Him. Peter the bold, James the courageous, and John the beloved, are fast asleep. They slept whilst their Master only a few steps away, was racked with anguish. Not one of the chosen three, whom He had brought to uphold and sustain Him had offered Him any consolation. Addressing the most presumptuous of the three, He said: "Simon, so thou sleepest! Couldst thou not then watch one hour with Me? Watch ye and pray that you enter not into temptation; the spirit is willing, but the flesh is weak."

The disciples saw Him withdraw for the second time and cast Himself in the dust and writhe in the throes of His agony, while His lips still murmured the same prayer as before: "Father if this chalice cannot pass except I drink it, Thy will be done." Weariness overcame the Apostles the second time; and upon returning Christ found them asleep, and they had no answer to make.

For the third and last time Christ leaves the chosen three to begin the mightiest of all conflicts with the power of darkness. Hell was let loose upon the soul of that innocent Lamb! Sin came near Him! Before His eyes, passed the whole empire of sin! All sinners from the beginning of the world to the end of time, passed before Him that night! Before Him passed that night, the drunkards with their thick, stammering lips and filthy brains! Before Him passed that night the impure men revelling in their lechery! Before Him passed that night the blasphemers uttering their awful imprecation! Before Him passed that night the murderers reeking in the blood of their victims! Yes, before Him passed that night, you and I, my brethren, in all the dark ways of our iniquity! That night Christ realized that notwithstanding all He was about to suffer, His passion would not avail some—that some souls would be lost. Oh! it was this thought—the thought of the fruitlessness of His passion—that bruised and crushed His sacred heart and caused the blood to ooze from out all His pores and run trickling to the ground! But Jesus prayed the more

ardently, ever repeating: "Father if this chalice cannot pass except I drink it, Thy will be done."

Ah! these tears! this suppliant cry! that blood! pierced the highest heavens—and His Father sent an angel to comfort Him! and Christ rose up strengthened and consoled. And He goes to His slumbering disciples and addresses them in words, breathing forth tenderness mingled with reproachfulness: "Sleep on now and take your rest."

Whilst Christ was still speaking, down at the foot of the Garden there appears an armed band, made up of Roman soldiers, Jews of every rank and condition, officers of the Sanhedrim, Temple-guards, and servants of the High-Priest. Judas Iscariot is leading them. They come with their staves and swords, with their flaring torches and glimmering lanterns to ferret out the meek and harmless Christ. "Whomsoever I shall kiss that is He; seize Him;" thus spoke Judas to the rabble.

While they were still consulting, Christ came suddenly into their midst and asked: "Whom do you seek?" Judas is dumbfounded, but the crowd responds: "Jesus, of Nazareth." "I am He", replied Christ. Terrified, one and all recoiled and fell at the Master's feet. "Whom do you seek?" again asked Christ. "Jesus, of Nazareth," came the second response. "I have already told you; it is I, Jesus, of Nazareth;" and He added: "If you are seeking Me, let these go," meaning His Apostles.

Then it was that Judas came forward and pressed his hypocritical, impure lips to the flushed chaste cheek of Christ, and said: "Master, Master, hail!" Meekly but admonishingly the Saviour replied: "Friend is it for this that thou art here to betray the Son of man with a kiss?"

Immediately the soldiers came forward and seized Jesus; whereupon Simon Peter withdrew his sword and cut off the right ear of Malchus, the servant of the High Priest. All is excitement; fierce feelings of anger and revenge arise within their breasts; but Christ quells the storm by touching the servant's ear and healing it. Then turning towards Peter, He rebuked him by saying: "Return thy sword to its sheath; for whosoever taketh the sword shall perish by the sword." Again He began to feel His agony

coming upon Him and He strengthens Himself by repeating: "What! shall I not drink the chalice which My Father hath given Me to drink? Thinkest thou that I cannot pray to Him and presently He will send hither unto me more than twelve legions of angels? Yet how then shall the scriptures be fulfilled wherein it says that even so it must needs be!"

Hereupon Christ perceives some members of the Sanhedrim who had come out against Him, and He protests against their violence: "You are come out against Me as against a thief, to seize Me with swords and staves. I was every day in the midst of you, teaching in the Temple and you did not hinder Me; but lo! this is your hour and the power of darkness," and He adds: "All this happeneth that that which was written by the prophets may be accomplished."

The Apostles now take to flight. They forsake their Master; they leave Him in the hands of the rabble; and they flee in the darkness of the night. They forsake Him who had been more to them than the best of fathers, brothers, and sons! They forsake Him and leave Him in the hands of those who are thirsting for His blood; who rush upon Him as the tiger upon its prey; who seize Him, bind Him, and drag Him on to Jerusalem to begin another scene of His Passion!

My Dear Brethren, in our meditation on the Passion of Christ, let us not lose sight of the fact, let it be uppermost in our minds, that we sinners were the real cause of Christ's sufferings—the Jews were only the instruments. If we had not sinned, Christ would not have suffered and died.

In the agony of Christ in the Garden of Gethsemani, when He sweat blood, let us try to learn from it what a great evil sin is—its heinousness and its malice. Because sin came near Him,—that it was chiefly that brought the blood forth from out His veins and covered Him in a bloody sweat.

In Christ's taking Peter, James and John with Him, and asking them to watch with Him, and His coming back

to them for comfort, we are taught eloquently that Christ possessed a true human heart.

In the sleep and slumber of the three chosen ones, we have an object lesson of the two laws within our members, as St. Paul says:—the superior and inferior law. They wished to watch with Christ. But, oh! the flesh asserted itself. The spirit was willing but the flesh was weak, as Christ Himself admonishingly told them, and they slept on.

My Brethren, God never forsakes those who put their trust in Him. Behold! how He sent an angel from Heaven to comfort His Son in answer to that humble prayer. In all difficulties and trials and crosses, let our prayers be the same, as Christ's: "Thy will, Father, not mine be done."

In the going forth of Christ to meet the rabble and their falling at His feet in great terror, let us see the divinity in Him. He read their minds and it was the divine power that thrust them down unwillingly to acknowledge His divinity.

And finally, my brethren, in the kiss of Judas let us see ourselves, whenever directly or indirectly, we hide our Catholicity, or compromise its principles.



SERMON ON CHRIST BEFORE PILATE AND HEROD.

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

The Sanhedrim delivered Jesus to Pilate, the Roman Governor of Judea. The priests did not accompany Him, but the rest of the assembly conducted Him within the precincts of the Praetorium.

Pilate being a keen Roman politician, suspected some plot against Christ. Besides, his wife, who had been converted secretly, warned him not to have anything to do with the condemnation of this just man. But out of respect for the Jews he had to hear them at least. "What accusation", he inquired, "do you bring against this man?"

The Sanhedrim had hoped that their eagerness and the moment at which they presented themselves would have prevailed with Pilate. Their disappointment found its utterance in bitter terms. "If this man were not a malefactor we would not have delivered him to you." This answer incensed Pilate and he responded ironically: "Take Him yourselves and judge Him according to your laws." "We no longer have the power of putting any one to death," replied the Jews, disclosing in this manner how far they wished to proceed.

But Pilate was not inclined to ratify the condemnation of Jesus, and now intends to review the whole proceedings.

The charges brought against Jesus were three: exciting the people; forbidding them to pay tribute to Cæsar; and calling Himself the Christ-king.

Pilate paid little attention to the first two accusations, but what could the third mean? What was the significance of this title which seemed at once to involve a civil and religious dignity? What royalty could the Prisoner now law claim to? Pilate wishes more light and summons Jesus.

And when they were alone together Pilate says: "Are you truly king of the Jews?" "Do you say this of yourself or have others told you this of Me?" responds Jesus. Sur-

prised at finding Jesus penetrating his mind so easily he answered brusquely: "Am I a Jew forsooth? Your nation and your pontiffs have delivered you up to me. What have you done?"

The question drew forth no reply. Pilate is trying to keep down the movements of grace, and finally he asks himself secretly: "What then is this kingdom of His?" Christ reads his mind and answers the inquiry: "My kingdom is not of this world. If My kingdom were of this world, My ministers would strive that I should not be delivered to the Jews. My kingdom is not from hence."

"Then you are a king?" exclaimed Pilate. "Thou hast said it" and He added, "I was born and came into the world in order to render homage unto the truth. Whosoever is of the truth heareth My voice." "What is truth?" asked Pilate and then at once turned away to escape the influence which Jesus was exerting over him.

"I find nothing worthy of death in this man," said Pilate to the Jews. At this answer to their appeals the cries of rage burst out—more wildly than before. The priests and ancients persisted with great violence, besieging his ears with accusations which grew even more vague and more contradictory. He commands that Jesus be brought back to him. His presence excites a new outburst of fury.

"Do you not hear of the many things they accuse you?" said Pilate to Jesus. But Christ answered not a word. This silence filled Pilate with admiration and he began to cast about for some escape from this predicament, but the Jews pleaded more fiercely: "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place." Galilee! now is the chance; Christ is a Galileean; He remanded Him forthwith to the Tetrarch of that country.

This prince's suite was quartered in the ancient residence of the Machabees. Thither the legionaries conducted Jesus, surrounded by His enemies. We shall not attempt to follow the Saviour over this portion of His sorrowful journey. Suffice it to say that they insulted and maltreated Him in every conceivable way.

Herod at first treated Jesus with some show of respect and plied Him with questions designed to make Him display His miraculous powers. But He who had only words of mercy for Pilate, deigned not to reply a word to Herod. And this silence wounded the pride of the Prince.

Inclining towards the skepticism of the Sadducees, Herod took very little interest in religious questions; and further by condemning Jesus would there not arise a popular movement in his favor? At any rate he was not going to endanger his own comfort; but to show his disdain and derision for Christ, he ordered Him to be clothed in a white robe, the garment of a fool—whom he considered on account of weakness of mind incapable of crime. Thus robed he remanded Jesus back to Pilate.

Again they hurry Jesus along the road to Antoninia Attica in this dress of a buffoon. Pilate is touched with pity at the sight of Christ robed and he addresses the Sanhedrin and the mob in these words: "You have brought this man before me and accuse Him of exciting the people, but I, after having examined Him before you find nothing in Him touching what you charge Him with. And in like manner Herod to whom I referred you, has found nothing in Him worthy of death." The mob pressing their suit and Pilate yielding to weakness added: "I will chastise Him therefore and let Him go." But this did not satisfy them. Another expedient suggested itself. In this day there were to be executed two notorious traitors and criminals. Now it was the custom during the morning of the Parasceve for the Roman Governor to grant pardon to some criminal designated by the Jews. Surely, thought Pilate, when they see Barrabas and Jesus and are asked which they wish released, they will with one accord say Jesus, as Barrabas was such a notorious criminal, guilty of every crime.

Ascending the steps of the Tribunal he cried out: "Whom do you wish me to deliver to you, Barrabas or Jesus, who is called the Messiah?"

At this moment Claudia Procula, Pilate's wife, from her apartments in the fortress, seeing Jesus encircled by the furious mob and her husband half prepared to condemn

Him, sent this message to him: "Let there be nothing between you and that just man, for I have been greatly distressed in a dream this day because of Him."

Claudia Procula, thy name shall ever be held in loving remembrance by Christians to the end of time! You alone of all that crowd, a woman, a member of the weaker sex, when Jesus was surrounded by those inhuman wretches—you alone came to His defense—you alone had the courage and justice to plead the cause of Jesus Christ! Woman, if thy name be frailty thy name is also strength!

"Do you wish me to deliver to you the king of the Jews?" demanded Pilate for the second time. "Rid us of Him and release Barrabas," shouted the surging multitude. "What shall I then do with Him whom you call king of the Jews?" replied the governor. Crucify Him! Crucify Him! came the unanimous response. Handing Him over to them Pilate washed his hands, declaring that he was innocent of the blood of this just man.

My Brethren, from this part of the Passion I would draw four lessons: First, we see how far prejudice can lead us from the path of truth and justice. It was clear and plain to any ordinary mind that Christ was guiltless. Yet the members of the Sanhedrim and their supporters despised Christ so much that for the moment they half believed Him guilty of every crime. Our judgments are bent this or that way by our feelings—our likes and dislikes. If we like a person, if he be pleasing to us we often times see no faults in him at all. He is perfect and faultless. Whereas, let us form a dislike for a person, and even though he be a saint we can see no good in him. With the same person our opinion of him will change with our feelings—today he is full of faults and tomorrow he is perfect. We have the best example in the case of Christ. His enemies could say nothing too wicked about Him, and yet He was perfect, never even giving the slightest cause for suspicion. Let us then postpone our judgment of people and hold our tongues until they become more pleasing, until we begin to look upon them with a more favorable eye.

The Catholic Church is the representative of Christ—it is in a certain sense a continuation of Christ. You heard the charges brought against Christ. He was accused of conspiracy against the State. He was accused of being a traitor. From that day to this down through the ages, the Church has been accused of conspiracy. Her children are accused of treason. This will be the lot of the Church until the end of time. We may say that it is another mark of the true Church. As the worldly minded Jews could not understand Christ, so neither can the worldly minded of today understand the Catholic Church, His spouse and representative.

Pilate was given sufficient grace to make a Christian out of him. Just as grace was touching his heart he turned away from it. He withdrew himself immediately from the presence of Christ, lest he should be converted. We oftentimes imitate Pilate. Christ touches our minds with a ray of His heavenly light and we turn our gaze away lest we be truly converted. Pilate was afraid of being converted, so we also are afraid of becoming saints.

Christ in permitting Himself to be robed in the garment of a fool teaches us how little attention we should pay to the judgment of the world. If we are right in the sight of God what care we for man? Man's judgment is fallible. It cannot make us other than we are. Whereas, God's judgment is a true measure of our worth. Many on beholding Christ thus clothed took Him for a fool—Him who was wisdom itself!



SERMON ON THE IMMACULATE CONCEPTION.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren in Christ:—On last Thursday, December the eighth, all over the world, among all nations, races and people, there was celebrated the principal feast of the Mother of God. From the rising of the sun unto the going down thereof, there was offered up by the priests of the New Law in praise and thanksgiving, the clean oblation spoken of by Malachy the Prophet. People of all ages, sex and condition innumerable, knelt at the foot of the altar on that morning and received the Emmanuel, the Eucharistic God. From the hearts and minds of nigh three hundred million souls there went up to the high throne of God, adoration, love and praise. The Catholic Church, the Spouse of Jesus Christ, was celebrating the Feast of the Immaculate Conception of the Blessed Virgin Mary.

On the eighth of December, fifty-six years ago in the Bull, "Ineffabilis", Pius IX, in the presence of over two hundred bishops, assembled from all parts of the Catholic world, in virtue of his office, the two hundred and fifty-sixth successor of St. Peter, to whom Christ said:—"Thou art Peter; and upon this rock I will build my Church, and the gates of Hell shall not prevail against it;" "Feed My lambs * * * feed My sheep;" "I have prayed that thy faith fail thee not, and thou, being once converted, confirm thy brethren," solemnly decreed:—"We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary was, in the first instant of her conception, by a singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free from all stain of original sin, is revealed by God, and on that account is to be firmly and constantly believed by all the faithful." On this doctrine I wish to speak this morning.

My Brethren, I believe that most of the opposition to this doctrine comes from a misunderstanding of it, and

from one or two difficulties arising from scripture and history. I believe that when once the doctrine is correctly stated and grasped and these difficulties solved, very few sincere and docile minds will reject it; for it is a truth founded upon scripture and confirmed by tradition, is reasonable, harmonizes with the Plan of Redemption, and cannot but bear good fruit. Along these lines let us consider it.

Original sin may be considered in two ways. First, we may consider the sin itself, or the spiritual stain, which men inherit from Adam, and in which they are conceived and brought forth into the world. Secondly, we may consider the debt of original sin, which is a moral necessity under which all men, as children of Adam, labor, of contracting the stain unless God, by a special privilege, prevents it from reaching their souls. Now, the Catholic Church teaches that, although the stain of original sin never touched the pure soul of the Blessed Virgin Mary, nevertheless, she contracted the debt; and that as a child of Adam she would have been conceived in sin, had not God by a singular privilege, in the first instant of her conception made an exception to the universal law and prevented the stain of original sin from touching and soiling her soul. The manner of the redemption may likewise be considered in two ways. First, we may consider its fruits and merits as being applied to those who have already fallen and are contaminated by sin. Secondly, we may consider its fruits as being applied to those who are about to fall and whose souls will become infected with sin, unless they partake beforehand of its fruits and merits. Now, the Catholic Church teaches that the Blessed Virgin Mary shared in the fruits of the redemption in the second way;—which is the more perfect, exalted and noble. The words of Pius IX now become clear:—"The Blessed Virgin Mary was in the first instant of her conception by a singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free from all stain of original sin."

My Brethren, the doctrine of the Immaculate Conception is pointed out in the very beginning of revelation, for

we read in Genesis III, 15:—"I will put enmities between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." Here the inspired writer announces the coming of the future Redeemer, and foretells that a woman will be born, between whom and the devil there will be an irrevocable and perpetual conflict and enmity; and that the woman will overcome the devil and conquer him. Now, the Fathers and commentators understand this woman to be no other than the Blessed Virgin Mary, spoken of by Isaias VII, 14; "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel." But, if the Blessed Virgin Mary had been conceived in sin, then at one time she was under the power of the devil, and the conflict and enmity were not perpetual and irrevocable; and it could not be said that she overcame him and completely conquered him, but rather the contradictory and the opposite.

In the Cantic of Canticles, Christ, through the inspired Solomon thus praises His spouse:—"Thou art all fair, O my love, and there is not a spot in thee." St. Alphonsus and several other commentators apply these words literally to the Blessed Virgin Mary. But, if she had been conceived in sin how could she be considered "all fair"? And if her soul had been stained by sin, even for one moment, would not those words—"And there is not a spot in thee,"—lose much of their significance? No doubt Solomon had the Immaculate Conception of the Blessed Virgin Mary in view, when, with a prophetic eye, he beheld her coming forth, adorned with the most precious gifts of grace and outshining the highest angels and cherubim,—“Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?”

In the Gospel of St. Luke, 1, 28, we read:—"Hail, full of grace the Lord is with thee; blessed are thou amongst women." Those words unmistakably teach us that the soul of the Blessed Virgin Mary was adorned with the plenitude of grace. Moreover, if grace did not exist in her soul from the moment of her conception, could that truly be affirmed of her? We therefore conclude, that since her soul was full

of grace, possessing the plenitude of grace she did not contract the stain of original sin, but was conceived immaculate.

My Brethren, we shall now turn to the Fathers, or those early Christian writers who succeeded the Apostles in the teaching office, to see how they viewed this doctrine. It is true they did not use the words, "Immaculate Conception", for they were not writing a scientific treatise on it, but they used words from which we may reasonably infer the doctrine. Thus some of the Fathers called her the "Most pure Virgin", "Entirely Immaculate", "Pure at all times and never contaminated by sin"; others called her "Most Holy", "Most Innocent", "Holy in every respect," and "Free from every stain"; and some others said that "She was holier than the saints", "Purer than the supernal spirits", "The only holy one", "The only innocent one", "The immaculate one", "The only uncontaminated one", "The one alone blessed in every respect". That is the substance of their testimony in her regard, but I shall quote one or two in particular. St. Andrew, the Apostle, before the Proconsul Egeus, thus speaks:—"And because the first man was created of immaculate earth, it was necessary that the Perfect Man should be born of an *Immaculate Virgin*, through whose means the Son of God, Who had before created man, might repair that eternal life, which had been lost through Adam." St. Dionysius, Patriarch of Alexandria, and one of the most renowned doctors of the Third Century, says:—"That the only begotten God, the Word, descended from heaven and was born in the womb, and came forth from the *Virginal Paradise*." St. Ephraen of the Fourth Century, styled by his countrymen the "Harp of the Holy Ghost", in a prayer to the Blessed Mother of God, calls her "*Immaculate and uncontaminated, incorrupt and thoroughly chaste, and a virgin most estranged from every soil and stain of sin* * * * inviolate integral * * * *most immaculate, most pure* * * * *absolutely immaculate*." And St. Augustine, of the Fifth Century, refuting Pelagius, who had said that a considerable number of persons had lived on earth absolutely without sin, replied, that all the just had truly known sin, "except", says he, "*the Holy Virgin Mary, of whom, for the*

honor of the Lord *I will have no question whatever, when sin is concerned.*"

But may not the scriptural objection of the universality of sin and redemption, be validly urged against the doctrine of the Immaculate Conception? In other words, does not scripture teach that all men sinned in Adam, and consequently stand in need of redemption? We have already laid down the principles by which these difficulties may be solved. We admit that the Blessed Virgin Mary sinned in Adam in the sense that she contracted the debt of original sin, but not the actual stain. Moreover, a universal law may suffer an exception without its universality being thus impaired. Are not miracles exceptions to the laws of nature which are universal? And no Christian will deny their existence. We have an example of an exception to a universal law in the Book of Esther, XV, 13, where King Assuerus says to Esther:—"Thou shalt not die; for this law is not made for thee, but for all others."

The doctrine of the Immaculate Conception does not deny the necessity of the redemption for the Blessed Virgin Mary, but on the contrary, asserts that she stood in need of the redemption; not indeed, reparative, as in the case of the rest of the children of Adam, but preservative, as Pius IX teaches in the Decree:—"In virtue of the merits of Jesus Christ, the Saviour of the human race, she was preserved free from all stain of original sin."

May it not also be objected to the doctrine that it was not made an article of faith until the year 1854? In answer we say, that the doctrine was always an article of divine faith. But like several other truths of revelation, it was only after it had been attacked and called into question that the Church defined it as a dogma of Catholic faith. Thus for example we find the same thing to have occurred in the Christian doctrines of the Divinity and Humanity of Jesus Christ. These doctrines were the fundamentals of Christianity and were taught and believed from the time of Christ and His Apostles. But not until Arius denied the Divinity of Jesus Christ in teaching that the "Son of God was a creature" did the Council of Nice in the year 325 make it a dogma of Catholic faith by proclaiming the "Con-

substantiality of the Father and the Son"; and not until Eutyches denied the Humanity of Jesus Christ in teaching "That the human nature of Christ was entirely absorbed in the Divine", did the Council of Chalcedon in the year 451, make it a dogma of Catholic faith by proclaiming that there "are two natures in Christ—one the Divine, the other Human—without mixture or alteration united in one person and hypostasis." The doctrine of the Immaculate Conception had not been questioned until the XII Century, and we find the Council of Trent which was convened in the year 1545, three hundred years before the definition of the Immaculate Conception by Pius IX decreeing:—"This holy synod declares that when it is a question of original sin, it does not include in the decree, the Blessed and Immaculate Virgin Mary, the Mother of God."

My Brethren, if Almighty God commanded such purity in the building of the Temple of Jerusalem—purity in the material and purity in the workmen; and if He commanded after it had been finished, that it must be sanctified by special consecrations, rites and ceremonies, because it was to contain the Ark of the Covenant: how then should not the Almighty God have prepared the Virgin Mary in the way of spiritual adornment, grace and purity whose chaste womb was to be His living tabernacle, and from whose pure flesh He was to derive His most holy body?

All who believe in the Divinity of Jesus Christ must admit that the Blessed Virgin Mary is the Mother of God. Now, was it not most becoming that God should do whatever was possible to make her fit and worthy for that highest and sublimest of all dignities? And was it not most congruous and within the power of God to prevent original sin from staining her soul even for one moment? Did not God sanctify John the Baptist in his mother's womb because he was to herald the Christ?

If the glory of sons redounds unto the glory of the parents, the ignominy of the mother must redound unto the ignominy of the son. Filial piety therefore, demands that the sons remove, yes, prevent as far as possible any ignominy or disgrace from staining the character of their parents. And surely no one will deny that if Christ permitted orig-

inal sin to touch the soul of His Mother, He did allow her to suffer some ignominy and disgrace.

The Blessed Virgin Mary as the Mother of the Redeemer cooperated in our redemption. For upon her free consent depended the Incarnation of Jesus Christ. And by willingly consenting to become the Mother of the Redeemer, the Blessed Virgin Mary became, in a certain sense our co-redeemer. Moreover, this title is strengthened by the fact that the blood of Christ, which was shed on Calvary's heights for our sins, came from the body of the Blessed Virgin Mary. Although He was miraculously conceived by the power of the Holy Ghost, He lay in her chaste womb for nine months, and there His body grew, developed and matured. Therefore, such cooperation in our redemption required the highest degree of sanctification; and by all means required freedom from any stain which the Redeemer of the world intended to take away by His suffering and death.

In conclusion, my dear brethren in Christ, let us, whilst we are still within the octave of the Immaculate Conception, renew our faith in this great truth of revelation! Let us adore the designs of the Almighty in this mystery! Let us thank Him for having raised to such a high pinnacle of honor and glory, a creature like ourselves! Let us praise Him for having made this exception to the universal shipwreck of sin for our humiliation and exaltation! Let us renew our confidence in the intercessory power of the Blessed Virgin Mary! The Immaculate Conception is the foundation of her glory and power. When tempted, let us invoke her aid under the title of the Immaculate Virgin! And especially let us invoke her under this title when the demon of impurity assaults us! For, as some of the saints tell us, many souls, to their own knowledge, when tempted against the flesh, received, much relief by invoking the Blessed Virgin under the title of her spotless conception and virginal purity.

SERMON ON CHRIST BEFORE ANNAS AND CAIPHAS.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—From Gethsemani there is a road which leads up to Jerusalem. It crosses the Brook of Kedron, winds its way among the tombs at the foot of Mount Moriah, runs up the steep side of Mount Ophel and leads into the City of Jerusalem by the southern gates. Over this road the mob dragged Jesus.

Although Caiphas was the High Priest, Annas, his father-in-law, held the reins of government and was still considered the legitimate pontiff by his countrymen. Into the presence of Annas, Christ was first led. He is questioned concerning His disciples and His doctrine. What a deep laid plot! The main object of the High Priest was not to give judgment on a system of teaching, but to try to bolster up and discover a conspiracy. It was for this reason that he asked Christ about his disciples, from whom he expected to extort a confession. But it was not meet that the Christ should assume the role of a conspirator before the world. And without making any answer concerning His disciples Christ rose to a plane of thought of which Annas had little conception. "I have spoken publicly," He said, "I have taught in the Synagogues and in the Temple whither the Jews resort; and I have said nothing in private. Why question Me? Ask those who have heard Me as to what I have said to them. They know what I have taught them."

These last words of Christ amounted to a refusal to justify Himself. And one of the officers of Annas comprehending this, and seeing the chagrin of the High Priest, drew back his hand and struck Christ in the face, saying at the same time: "Is that the way you answer the High Priest?" Meekly Jesus responded, "If I have spoken evil show what evil I have said; but if I have spoken well why do you strike me?"

Unable then to contend with the Christ, Annas at once dispatched Him, bound to Caiphas not so much to be examined, as to be condemned. But this was superfluous for Caiphas had already said: "Is it not right that one man should die for the whole people?"

Jesus is introduced into the presence of the Sanhedrim, over which Caiphas is presiding. He is seated upon a platform and around him in a semi-circle, reclining upon couches, are the judges. The two secretaries are present. The one to record whatever is said in favor of the accused and the other to record what is said against Him. And it was the law in a capital offense that everything in favor of the accused should be taken down first. But the law was disregarded in Christ's case; neither was a single witness there for the defense. It was a mock trial! The Sanhedrim had suborned witnesses who asserted that they had heard Him uttering scandalous things. But their depositions were contradictory. At least two testified that they had heard Him say: "I am to destroy the temple of God, and in three days to rebuild it." Even on this point their testimony did not agree. The prosecution is falling to the ground. Jesus remained silent all the while, allowing the confusion to have full sway. Caiphas perceives this; and turning around to Jesus, he said sharply: "You answer nothing. What is all this they are testifying against you?" Still Christ remained silent. "I adjure you in the name of the living God to tell us if you are the Son of God," demanded Caiphas. "I am," replied Jesus. "Moreover I say unto you, one day you shall see the Son of man seated at the right hand of the Majesty of God coming in the clouds of Heaven." Caiphas rends his garments. "What further need have we of witnesses, you have heard the blasphemy. How seems this matter unto you?" "He is worthy of death," they all shouted. And now began another series of diabolical outrages. These judges walk up to Jesus and spit full in His face, and then with the flat of their hands strike Him across the face, saying in derision and mockery: "Christ, prophesy who struck you?" What an outrage! These judges of Israel in their ermine and cap, rise from their judgment seat to come forward—for what? To ad-

minister justice? No; they come forward and wickedly and maliciously spit in Christ's face, then strike Him again and again, and to consummate the insult and ignominy ask Him, as if He were a fool, "Prophecy who struck you?" And when their fury had spent itself they handed Him over to the servants of the court, who received Him with a shower of blows and drove Him before them, maltreating Him in every way.

My Brethren:—During this same night there happened what had been foretold:—"Before the cock crows twice, thou shalt deny Me thrice." Two of His disciples, Peter and John, had retraced their steps and started to overtake Christ and the rabble. Peter lingers at a distance, but John soon reached his beloved master and the armed troops. He was ready now to expose himself to all kinds of perils for the sake of Christ. He enters the gate; but not finding Peter he goes back in search of him. But just as Peter comes under the door, the portress recognizes him and sharply asks: "Are not you too one of this man's disciples?" "No, I am not," came quickly the response, and then he hurried to the lower court where the soldiers had kindled a fire. Seated in this circle, warming his trembling hands, the keen eye of the portress again recognizes him: "Certainly you were with Jesus of Nazareth," said she. "I do not know what you seem to assert," cried Peter. But she persisted, saying to the rest of the crowd: "Certainly I know he was with him." "Woman," retorted Peter "I do not even know Him." Then with a troubled mind Peter walked away; and at that moment the cock crowed.

Another maid recognizes him and she too said: "This man was with Jesus of Nazareth," and Peter denied it with an oath. The portress follows him up. "Surely," she said, "this is one of them." Again he denies it. One of the spectators now speaks: "What! are not you one of that set yonder?" "Man", retorted Peter, "I am not one of them." Driven back he returns to his former place; and some one here says: "You too are one of His disciples." "No, I am not," answered Peter. "Certainly you are one of His disciples, for your accent betrays you." "You are a Galilean"

exclaimed the crowd. And a kinsman of Malchus added: "Did I not see you in the garden with Him?" "I do not know what you are talking about, I do not know this man of whom you speak;" and with a string of oaths and curses he was still protesting when the cock crew the second time. It was then that Jesus turned and looked at him. That look melted his heart. He remembered now what the Master had said: "Before the cock crows twice, thou shalt deny Me thrice." Overwhelmed with despair he rushes through the crowd, out of the palace, and gives vent to his great grief; shedding copious tears.

O Peter! what sorrow thou didst cause thy Master, Him who had called thee to the apostleship; Him in whose company thou hadst been for three years traveling up and down the country of Judea, partaking of the same sorrows and the same joys; Him who had imparted to thee even divine secrets; Him who had washed with His own divine hands, thy feet; Him who had made thee a judge of the twelve tribes of Israel; Him who had fed thee with His own body and blood; O Him! thou deniest not only once, but several times with oaths and curses!

How this act of treason must have wounded the heart of Him who was all sympathy, sincerity and devotion! But Peter, this was providential. Thou who wast to be the foundation stone of the Church must be taught humility; and thy faith must be strengthened, for thou art to feed, not only the lambs, but the sheep; thou art to confirm the faith of all the brethren.

Christ is led again before the Sanhedrim; and he confesses that He is the Son of God. He is bound more closely and hurried away to the Praetorium, where He faces Pilate the Roman Governor of Judea.

My Dear Brethren:—In Christ's answer to Annas who questioned Him about His disciples we have the prudence of the serpent and the simplicity of the dove. Although God, Christ made use of human means; He turns the question. If He had answered right out about the disciples, He would not have defeated the purpose of Annas. But He turns the inquiry simply upon His doctrines:—"I have taught always in the synagogues and the temple

whither the Jews resort; and I have said nothing in private. Why question me? Ask those who have heard me, as to what I have said to them."

Let us too imitate this great prudence of Christ in dealing with the enemies of our holy religion.

My Brethren:—Behold the meekness of Christ! When He is struck in the face by this ruffian, instead of hurling the wretch into space He condescends to reprimand him kindly: "If I have spoken evil show what evil I have said; but if I have spoken well why do you strike Me?"

What a lesson for us! Truly he could say, learn of Me because I am meek and humble of heart. Let us try, and especially during this season of Lent, to bear all insults meekly in imitation of our divine model, Jesus Christ.

My Brethren:—Although Christ knew that His confession would lead to His crucifixion, He hesitated not, but boldly replied when asked if He were the Son of God, "I am," and He continued the confession and added, "Moreover one day you shall see the Son of Man seated at the right hand of the majesty of God, and coming in the clouds of Heaven." When we are questioned regarding our catholicity, cost what it may, let us imitate Christ in His bold confession. If we deny Him before men, He will deny us before His Heavenly Father.

My Brethren:—Christ endured those blows across His face to repair the sins of our malicious tongues. When we are tempted to calumniate our neighbor let us picture to ourselves Christ receiving those blows for these very sins. And finally, my brethren, if Peter had prayer instead of sleeping in the Garden of Gethsemani he would not have denied Christ. What a lesson for us! Let us always be vigilant, never slothful!



SERMON ON THE CONDEMNATION OF CHRIST.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—After Pilate had washed his hands and declared that he was innocent of the blood of Christ, he handed Him over to the Jews, and said: "Now then, it is your concern!" Whereupon all the people shouted: "His blood be upon us and upon our children." Then began the scourging.

Jesus is stripped of His garments and is bound to a low column, so that His back will receive the full force of the blows. Roman soldiers, selected for their strength and endurance, come forth with leathern thongs, armed with balls of lead. Up go their lusty arms high in the air over the bended form of Christ, and they bring them down with all their force upon the bare flesh of Christ! The skin rises in rugged furrows and the blood gushes forth! But the blows are not limited; so up again their arms go and they tear and rend and lacerate that sacred body! They continue their scourging until overcome by fatigue; and Christ stands all bruised and mangled—stands there with the blood rushing from the wounds and trickling down to His feet, until it was almost literally true that He stood ankle deep in His own blood!

A red mantle is now thrown over His shoulders and He is made to mount a throne. A crown of thorns is woven and placed on His head, and a reed is put into His hands. In this attitude of a mock king they pass before Him and salute Him as "King of the Jews," at the same time striking Him and spitting in His face.

During this series of outrages the reed slips from His hands as He was still bound tightly. They seize it, and with it strike Him over the head until the crown of thorns is driven fast into His sacred brow.

Pilate now appears upon the square of Gabbatha and says: "Behold I bring Him out hither to you, that so you may know that I find no crime in Him." Jesus thereupon

comes forward with the crown of thorns upon His head and the red robe hanging about His blood-stained body, and in this pitiful, heart-rending condition is made to mount the steps of the Tribunal.

"Behold the man," cried Pilate to the throng. But like ferocious beasts at the sight of Christ's blood, they cry out: "Crucify Him! Crucify Him!"

Their cruelty stirred up Pilate's indignation, and he now had a mind to save Jesus.

"Take Him and crucify Him; for I find no cause of death in Him." The Jews could not construe this as a permission to do what they pleased with Christ, and seeing that their accusations were of no avail, they unmasked the real reason of their relentless hatred of Jesus:—"We have a law," they said, "and according to that law He ought to die; because He made Himself the Son of God."

"Son of God!" "Son of God!" These words startle Pilate. This man whom the soldiers had so disfigured with their heavy stripes, might perhaps be more than a king. His calm bearing amid the brutality of His torturers, the story of the soldiers—how last night they had been flung down to the earth at His word,—and the vision of his wife—all these things come crowding back upon his mind and make him ponder more and more those words,—“Son of God!”

"What did they mean by this?" "Son of God?" "Whence came He?" More troubled than ever he bade them bring back the Saviour; and when alone face to face with Him, he said:—"Whence are you?" Christ made no reply. "What!" exclaimed the Governor, "do you not speak to me? Do you not know that I have both power to crucify you and the power to break your bonds asunder?" "You should have no power over Me if it were not given you from above."

Yielding finally to the voice of conscience, Pilate determines to release Jesus, and as he again steps forth from the Praetorium he is greeted with the cry:—"If you release this man you are no friend of Cæsar; whoever makes himself a king, is Cæsar's enemy."

Straightway losing sight of Jesus, his mind pictures only that suspicious master of the world, who from the

rocky heights of Caprea made the earth tremble. He sees in imagination the Jews summoning him before this inexorable judge and bringing against him the charge of treason; and he hears the sentence; exile and death! He could make no stand against these phantoms of the brain, and fear and dread of the future overmastered every other feeling, and he commanded that Jesus be brought out, and he himself ascends the judgment seat.

It was the eve of the Pasch, and the Jews were surging wildly about the high tribunal, where Pilate strove still to command respect by veiling his terrors under a semblance of haughty contempt.

"This, then is your king?" he began again. But his voice was drowned by the cries of the multitude. "Away with Him! Away with Him! Crucify Him! Crucify Him!"

"This is then your king; shall I crucify your king?" "We have no king but Cæsar" shouted the priests.

Vanquished at last, Jesus is delivered into their hands, and then began the preparation for the journey towards Calvary where Christ is to be nailed to the Cross, and after three hours agony to die on it between two thieves.

My Brethren, you heard that terrible imprecation of the Jews, "Let His blood be upon us and upon our children." Little did they know the awful malice of those words. They wished the blood of Christ, the Son of God to be upon them and their children. And that blood has been upon them. For eighteen hundred years they have had no country; they have been outcasts among the nations; aliens everywhere. Each nation in its turn has persecuted them. Not only in the temporal but in the spiritual order, Christ's blood has been upon them. Few indeed have been the conversions to Christianity among the Jews. Their hopes and aspirations, ever since have been earthly, of the earth. But in the end a remnant of them shall be saved. A fact like this is one of the mysteries of God. It is inscrutable. We must too bow in faith to it and learn a great lesson. And that lesson is to be careful, exceedingly careful not to imprecate evil upon ourselves or those related to us by ties of blood; for fear the Lord as He did in the case of the Jews take us at our word and wreak vengeance upon us.

In the stripping Jesus of His garments let us behold Christ atoning for all immodesty in dress. Christ was the God of all purity, and to appear there stripped to the loins of His clothes, to appear there half naked to the gaze of the vulgar crowd, caused Jesus Christ the greatest mental pain. Every time we dress immodestly or look immodestly we have added to the suffering of Christ during those moments.

It is related of the mother of the great Theodoret of the Fifth Century that she was afflicted with a complaint in one of her eyes for which medicine could do nothing. At that time there lived near Antioch, a holy solitary by the name of Peter. He had cured the eyes of a great personage, the wife of the prefect of the East. To him the mother of Theodoret went for a cure; but she did not discard her jewels and other accessories of fashion. Coming into the presence of the holy recluse he beheld the paint upon her cheeks and not the malady in her eye, and he said to her: "God made you what you are and you think to improve upon His work. He has given to your countenance a natural red and white, and you proceed to daub with pigments, the lineaments and tints traced and spread out by a Divine Master. Do you think a human artist would be pleased, if some rude sign painter took on himself to restore and furbish up his masterpieces; yet you profane God's handiwork, nay, His very image, by adding to it an adulterous beauty. I say adulterous, for why do you paint your face except to draw upon you the eyes of men?" She received the rebuke as a religious woman. Then he made the sign of the cross over her and she returned home healed in body and soul, and as time went on gave herself up to an ascetic life. Women, remember those words whenever you are tempted to dress too extravagantly, or in the least unbecoming to modesty—or use cosmetics. "Why do you thus dress, thus paint, except to draw upon you the eyes of men?"

Christ endured this terrible scourging in the courtyard—bared His back to the lusty blows of those Roman soldiers—stood there bent low and received the stripes from those leathern thongs, armed with balls of lead on His tender sacred flesh, until it was all bruised and lacerated and torn, to atone for our sins of sensuality, and for all the sins

of the flesh—Remember this all you who indulge the flesh in any way, and especially you men who by sins of the flesh have heaped blow after blow upon your innocent Saviour.

In the crowning of Christ with thorns, the placing of the reed in His hand, robing Him in a red mantle, compelling Him to mount the rostrum and in their passing to and fro and saluting Him, "Hail, King of the Jews," we have Christ atoning for our sins of pride, for our sins of ridicule and scorn and mockery. Every time we are tempted to sin in any of these ways let us recall to our minds this picture of Christ.

"Ecce Homo"!—"Behold the man"; those were Pilate's words when he presented Christ to the multitude to excite and arouse their sympathies. Our tender mother, the Church, presents to us in picture, Christ with the crown of thorns upon His head and cries out in the same words, "Ecce Homo", "Behold the Man", to excite our sympathy and love for Jesus Christ, our Saviour. Let us repeat often those words, "Ecce Homo", and try to realize that we by our sins helped to place Christ in such a pitiful plight. And finally let us see in Pilate's weakness our weakness. Pilate knew that Christ was innocent, yet through fear of the mighty Cæsar, he handed Him over to His enemies. How many times do we not act likewise? For fear of the world we give up Christ, we hand Him over anew to His enemies. Let us resolve tonight never to betray Christ. Why fear the world? Christ has overcome it. It cannot harm' the soul. It can harm the body too, only in so far as Christ permits. Let us rather fear Him with all our hearts, Who can destroy both body and soul in Hell!



SERMON PREACHED ON THE CRUCIFIXION DURING LENT.

AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The “Via Dolorosa” over which Christ journeyed to Calvary descended from the Praetorium into the Tyropoeon Valley, trended westward and climbed a steep hillside. Golgotha, the place of execution, was on the summit of this hill, a short distance beyond the walls of Jerusalem. Over this road then to Golgotha, or Calvary, the procession moved. At the head rode a centurion on horseback, and behind him came Jesus and the two criminals surrounded by four soldiers.

Christ no longer wears the robe, but His head still bears the crown of thorns, and around His neck there is hung a tablet upon which is written His condemnation.

The instrument of His torture is produced; it is the Latin cross, and it is placed upon His lacerated shoulders. The procession moves rapidly towards Golgotha. Jesus drags that heavy badge of infamy across the streets of Jerusalem, stared at by an insolent crowd of sightseers. Up the road leading to Calvary they move; but before they reach the gate Jesus falls from exhaustion. With jibes and curses and blows from pike and javelin they try to spur Him on. But it is useless. They see that the Victim cannot carry the cross longer.

At this moment there happened to be entering the town a Cyrenean Jew who was returning from the country. By his dress and provision the soldiers saw at a glance that he was a stranger, employed at servile labor; so that was an ample excuse to force him to carry the cross for Jesus.

On the way they met a crowd of women, who on beholding this Man of sorrow dragged to execution lifted up their voices in lamentations and wails and beat their breasts. Moved by their great grief, Jesus turned and said to them: “Daughters of Jerusalem, weep not over Me; but

weep for yourselves and for your children; for soon the day shall come when they will say, Blessed are the barren, blessed are the wombs which have not borne and the breasts which have not given suck! Then shall they begin to say to the mountains, fall upon us, and to the hills, cover us! For if men deal thus with the green wood, what shall be done in the day?"

Bereft of His strength and powerless, Jesus at last reached the place of execution. The soldiers offer Him a drink of wine mingled with myrrh and poppy, which would produce a sort of a lethargy and lighten somewhat the pains of crucifixion. He tasted it; but would not drink; He willed to suffer all the bitterness and anguish which should accompany His execution; and He fixed His gaze upon the Cross which was driven into the ground, the hammer and nails which were now ready, upon the ladders raised aloft and the cords knotted and prepared. His body shudders, but His soul remains steadfast watching the approach of death.

They now seize Him. They strip Him of His garments. They put the cords around Him and pull the body up to the protruding spike and there they fasten Him. They stretch out His arms and feet so as to make them reach the holes made in the Cross. And then they began the nailing. See how they drive those cruel blunt spikes through the hands and feet of our Saviour! Blow after blow they give those nails until they pierce and penetrate and pass through the flesh and bones and enter into the wood of the cross!

Two crosses had now been set up, one on the right, the other on the left of Jesus, bearing the two thieves who had been condemned to death with Him. They now suspend our Saviour, suspend Him aloft for three hours. With the crown of thorns driven into His head, with His body all bruised and mangled, with His hands and feet pierced, they allow Him for three hours to hang there between two thieves with the title written in Hebrew, Greek and Latin: "This is Jesus of Nazareth, King of the Jews.

At this derisive title and at the sight of the two convicts ranged about the Christ as though forming His rightful court and His true people, the Jews comprehended at

once the satire thus leveled against them. Soon the whole people was aware of it. Straightway the High-priests lay aside their preparation for the Pasch and acting again as the people's spokesmen went in search of the Governor.

They demanded that he should change the superscription and write not "Behold the King of the Jews!" But write, "Behold Him who called Himself, King of the Jews." But Pilate responded: "That which is written is written."

My Dear Brethren, let us first reflect upon the depth of Christ's humility in bearing the infamous badge of the cross upon His shoulders to Calvary's heights. Like a beast of burden our Lord and Master submits to this great degradation. The criminals condemned to execution carried their crosses upon their shoulders; Christ passes off as one of them, and as a dumb beast led to the slaughter, willingly carries His, and opens not His mouth. But Oh! what a transformation! The cross, once a badge of infamy is now the glory of mankind. It is the symbol of all that is noble and grand and sublime. Like the serpent held up by Moses which healed all those who looked upon it; so now has the cross greater power, the power to restore to spiritual life all those who are dead. The cross for nineteen hundred years has held the place of honor in every Christian home. It is the ensign of a Christian warrior and never has it been known that he who bore it in battle against the enemies of his soul had suffered defeat!

Let us then love and venerate the cross and when fierce temptations assail us, let us seize it and raise it aloft for it has power to put to flight all the devils of hell!

Little did that Cyrenean Jew know when he unwillingly assisted Christ to bear His cross, that his name, on account of that act, would go down into history, and that his memory would be held in benediction wherever Christians are found till the end of time.

So has been the history of man as regards fame. Those who seek it do not obtain it; while those who despise it receive most of it. We see this especially in the lives of God's saints. They despised fame in this world; they wished to be forgotten and unknown; but whose fame is greater and more universal? whose praises are sung more

loudly, whose memory is held in sweeter remembrance? As the seed must die before it buds and blossoms and blooms, so we too, if we wish to live in the memory of man and in the memory of God, must die to ourselves and to the world.

As in the case of Pilate's wife, so here again it is woman and woman alone, who sympathizes with Christ. As they see Him bleeding and mangled and led on to execution, they send forth heartrending cries. Shall we not believe that on account of woman's sympathy and mercy when He was in sore need of it that Christ has blessed all woman kind? May this not be one of the reasons why woman as a rule has stronger and better faith than man? Why, for every one man who is a true disciple of Christ, we may find two or more women? Behold the self forgetfulness of Christ! "Weep not for Me, but for your children", said Christ to the weeping women. At this moment He beheld the destruction of Jerusalem and He saw the children of these same women shut up and surrounded and perishing in that awful siege, and beforehand His heart went out to them in truest sympathy. Let us imitate Christ; in the sufferings of others let us forget ours. It is one of the noblest and most Godlike traits of the human breast.

Christ willed to suffer His passion in all its bitterness and anguish and He refused to drink of the cup of wine mixed with myrrh and poppy. Suffering is one of the mysteries of life. If we wish to reap in joy we must sow in sorrow. Our power to suffer for others is a true index to greatness of soul. The man or woman who has never suffered cannot be truly great and noble.

The world wishes to get away from suffering because it considers it an evil. Suffering is not an evil but a blessing in disguise. Do away with suffering and pain and you do away with the noblest pleasures of life. Without sorrow there is no gladness, without pain there is no after bliss. Let us suffer willingly and suffer with Christ, knowing and believing that it will work a hundred fold in this world and life everlasting in the next.

In the crucifixion of Christ let us not forget that His being a perfect body felt pain a thousand times more keenly than we. The more intellectual and spiritual we are the

less animal there is in us, and consequently the more keenly we feel physical pain. The saints tell us that the slightest breeze blowing against Christ's cheek caused Him pain; and that the sole of His foot was more delicate than the inner pupil of man's eye. Bearing this in mind it is impossible for us to conceive the intensity of the pain and the greatness of the suffering endured by Him in the crucifixion.

They stretched out His body on the cross, pulled His limbs out of joint so as to make the hands and feet reach the holes which were made in the wood for them. They then took spikes,—blunt spikes—and drove them through the palms of Christ's hands and through the soles of His feet into the wood of the cross. They now raised Him aloft, and allowed Him to hang there for three hours,—hang there suspended between earth and heaven,—hang there—the weight of His body upon the bruised, torn and lacerated flesh of the hands and feet for three hours,—hang there amid the scoffs and jeers of the rabble. At last He utters the cry: "Father into Thy hands I restore My spirit." Christ is dead! The veil of the temple is rent in twain! The earth shakes! The graves open! The rocks are cloven asunder! Bodies of the saints arise from the tombs! Darkness envelops the earth! Heaven is opened! Man is redeemed!



SERMON ON ST. LOUIS.

DELIVERED TO KNIGHTS OF COLUMBUS, AT FAIRMONT, W. VA.

"Let your light shine before men that they may see your good works and glorify your Father who is in Heaven."
(St. Matthew V, 16).

Before beginning my address I wish to thank publicly the Rev. Pastor of this Church for the most cordial invitation extended to me to be present this morning and address you, and also to accept the kind hospitality of his house. It makes everything exceedingly pleasant. But nothing else could be expected from the able, far-sighted and courteous Father Boulou.

Esteemed Father, Sir Knights and Dear Brethren:—
To address you this morning I consider not only a duty which affords much pleasure, but a great honor. To see the State Officers of the Knights of Columbus, the delegates and their brothers, stalwart Catholic men, assembled around God's altar to assist at the tremendous mysteries of the New Law, and to listen to the Gospel of Jesus Christ, is indeed an edifying and encouraging sight, and one which should cheer the heart of God's ministers, as it is an omen that speaks well for the Catholic Church and Christianity in America.

In looking for a subject which would be especially appropriate, I thought I could do no better than to first place before you a short sketch of the greatest and model Christian Knight, as a setting and inspiration, and then draw therefrom a few lessons, and apply them to our own condition, country and times for your emulation; need I tell you that the first model Christian Knight is no other than a canonized saint of the Catholic Church, Louis the Ninth, King of France?

Louis the Ninth, the subject of this sketch, was born in Poissy in 1215. Like many other saints, he came of noble

and illustrious parents. His father was King Louis the Eighth, of France, and his mother was Princess Blanche, daughter of Alphonsus the Ninth, of Castile. To his mother he is principally indebted for his high and saintly character. From his infancy she bestowed upon him the greatest care and attention; she permitted none but her own breasts to give him suck. Besides teaching him grammar, rhetoric and music, she also instructed him in art of war, and the science of government. She made it her principal care to instill into his youthful heart the strongest sentiments of religion and virtue. Often did she say to him: "I love you, my dear son with all the tenderness a mother is capable of; but I would infinitely rather see you fall down dead at my feet than that you should commit a mortal sin." Never was this lesson effaced from his mind, and no day passed over him, as he tells us, in which those words did not recur to him, and urge him on to resist vigorously the snares and dangers to salvation.

His father having died when our saint was but twelve years old, Queen Blanche was declared regent, and to prevent sedition she hastened his coronation, which was performed at Rheims, on the first Sunday of Advent. The young king prepared himself spiritually for this ceremony by special exercises of devotion. He trembled on taking the coronation oath, and begged God for light and strength, saying to Him in the words of David, "To Thee, O Lord, have I raised up my soul, and in Thee, do I place my confidence."

King Louis made the defence of God's honor the aim of his life, and in two years he crushed the power of the Albigenian heretics, fanatics who overran France, and compelled them by stringent penalties to respect the rights of the Catholic faith. The good king was never so happy as when in the company of priests, whom he invited often to sit at the royal table. He daily recited the Divine Office, heard two masses, and built some of the most magnificent churches in France. He appeared at the foot of the altar more recollected than the most devout hermit, and when he was reproached for giving too much time to religious devotions, his only answer was, if that time were given

to hunting, tournaments or play, no account would be taken of it. Amidst the dainties of the royal table he was very temperate, practicing some acts of mortification at each meal; but he was extremely ingenious to keep those acts of self denial concealed; his virtue never made him morose, and he was most humane and very agreeable in conversation. The inward peace of his mind and the joy of his soul coming from the presence of the Holy Ghost, seemed to diffuse themselves on all those who enjoyed his gracious company. He was most bounteous in alms-giving, and loved the poor, whom he often served at table and visited in the hospitals. Above all he was most modest, and hated all kinds of blasphemy. We are told that his very blushes sufficed to check loose thoughts in others; and when remonstrated with by his courtiers for having made a law that blasphemers should be branded on the lips, he replied: "I would willingly have my own lips branded to have blasphemy rooted out from my kingdom."

King Louis was the fearless protector of the weak and the defender of the oppressed, and was chosen arbiter in all the great feuds of the age. In 1248 he gathered around him the chivalry of France and embarked on the glorious mission to rescue from the Turk and the Saracen, the land and places made sacred by the foot prints and blood of Jesus-Christ. Here you have the true origin of knighthood. Before the infidel, in victory or defeat, on a bed of sickness, or a captive in chains, King Louis was ever the best and bravest of Christian knights. When a captive at Damietta, an Emir rushed into his tent with a dagger dripping red with blood, pointed it at his throat and commanded him to make him a knight, King Louis calmly replied that no infidel could perform the duties of a Christian knight. So, too, in the same captivity when he was offered his liberty on terms not wrong in themselves, but implying a compromise with the sin of blasphemy, although their swords were pointed at his throat, and the Christians were threatened with massacre, King Louis sternly refused the offer. The death of his mother recalled him to France; but when order was restored, he set out on a second crusade. He landed at Tunis in the year 1270, and defeated the Saracens, who were

led on by their mad king Muley Mustanza. But the king was seized with a malignant fever, and knowing that his hour had come prepared for his final exit, like the true saint he was. Having settled his earthly affairs, he desired that no more mention be made of temporal matters, and he gave himself up entirely to the things of God and eternity, speaking only to his confessor. Although too weak to creep to the Church as was his custom, he rose from his camp bed and knelt whilst he received the Viaticum. He spent the rest of the time in ardent acts of divine love and praise, and finally lifting his eyes up towards Heaven, he repeated aloud the words of the Psalmist: "Lord, I will enter into Thy house; I will adore in Thy temple and will give glory to Thy name. Into Thy hands I commend my soul." Thus did St. Louis give up his life with the same joy as he had given up all else for the honor and glory of God. Thus did the first, greatest and bravest of Christian knights die.

Sir Knights and Brothers, the first thing in the life of St. Louis to which I wish to call attention and upon which I wish to dwell for a moment or two, is his Christian education. By nature the first teacher is the mother, the first class-room the fireside, and the first lesson, obedience founded on love, and taught at the mother's knee. The first impressions are the lasting ones. When the child is young, the mind and heart are as pliable as wax; they can be moulded into any shape or form. Man is an intellectual and moral being, and the heart and will must be trained as much as the head and mind. This is a process which requires several years of labor on the part of the teachers, day in and day out, if we wish to have a perfect Christian man or woman. Behold the care and watchfulness of Queen Blanche in the education of King Louis, and the result. But mothers nowadays are not Queen Blanches, possessing neither the leisure nor the ability to educate their children. The work must therefore, be delegated to priests and nuns, and be done in Catholic schools. Hence, a true knight should necessarily be a firm believer and a staunch upholder of Catholic education, and co-operate with the various pastors in the building and maintenance of Parochial Schools. Their duty as true knights does not stop here. Catholics in this

country are laboring under a great injustice in having to support by taxes, godless or sectarian schools. Let them as a body agitate the question of a division of the school funds, or Catholic non-exemption from school taxes. Taxation without representation is a crying injustice. Let them, too, exert their influence as a body to prevent the commencement exercises of the public schools from being held in Protestant churches and under Protestant auspices.

The next thing in his life which we should try to imitate as knights, is his zeal for the spread of the Catholic faith. To do this we do not need to be controversialists; a true and proper knowledge of our religion, which can be gained from an intelligent study of the Catechism, good example and prayers are sufficient; and what true knight could not do so much? When a knight is asked about a certain doctrine of the Church, let him be able to give a simple and concise answer. The mind has been made for truth, and truth, by its beauty and harmony, draws the mind to itself. "Words move, but examples draw," said a philosopher. A good, practical, sincere Catholic teaches all day long. His life is a most eloquent sermon. There can be no conversions without the light of faith, and the light of faith comes from prayer.

King Louis loved the company of priests. Yes, a true knight will love the priest, not on account of the man, so much as on account of Him whom he represents, Jesus Christ, the great high priest. The true knight will uphold the arm of the priest in all his undertakings, and will help him to fight the battles for God and souls. He will ever remember the words of our Divine Lord when he sent forth the Apostles to preach the Gospel to the whole world: "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him who sent Me." A priest is an "Alter Christus", representing Christ; carrying on and doing His work, offering the great Sacrifice, preaching, administering the Sacraments, consoling, uplifting and comforting all those who come to him. King Louis realized this, and their company he sought and their company he enjoyed.

King Louis was very abstemious. Whilst I do not believe in prohibition nor local option, either, yet I do believe in the regulation of the liquor traffic by law. Good, sane, common sense license laws rigorously enforced, is the true solution of the liquor evil, in my judgment. However, I yield to few in my advocacy of temperance, as every true knight should likewise. But temperance consists not in total abstention, but in using things in the way, and for the end the Almighty intended when He created them. Nothing is an evil in itself. The evil consists in the abuse of the thing. The evil comes from the heart of man, not from the thing itself, as St. John Chrysostom says. Temperance, then is the moderate and reasonable use of things, and applies not only to drink and food, but to all forms of pleasure and recreation, and even to study and labor. Avoid extremes and follow the golden mean. "In medio stat veritas", is an old adage—and it is as true in the domain of morals as in the search after truth. Regulate your appetite at all times, and deny yourselves sometimes in lawful things, that you may be able to refrain in unlawful things. Do it, too, out of love for Christ and as a reparation for the pleasure you have taken in sin.

King Louis was most charitable, and strove with all his might to root out blasphemy from his kingdom. Sir Knights, unless we love our fellowmen, whom we see on earth, we cannot say that we love our Father in heaven, whom we see not. Unless we go to our brother's assistance when in want we do not love him as ourselves. Our charity should be universal and include all men, no matter what may be their belief, the country they hail from, the language they speak, or the color of their skin. The one question we should ask, is he a human being made to the image and likeness of God, and for whom Christ died? If so, then extend a helping hand and a cheering word!

Sir Knights, let us make a crusade against blasphemy and impure speech. What Christian can take, deliberately, the name of Christ in vain? That name which originated in Heaven, which was brought to this earth by an angel, which was borne by our Redeemer and Saviour, by which devils were cast out and the dead raised to life, and at the mention

of which the angels in Heaven cover their faces and the devils in hell tremble! To hear it taken in vain should arouse in us the holiest indignation! What havoc is wrought by impure speech! Never until the Day of Judgment shall we know how many souls are in hell through the telling and the repetition of an immodest story! Out of the heart the mouth speaketh! Avoid the foul-mouthed man as you would one afflicted with the most contagious disease! He must necessarily infect you if you keep his company!

Sir Knights, our mission is not to rescue the Holy Land from the Turk and the Saracen, but our mission is to rescue our own beloved land from two great social evils, which are stalking abroad, and which, if not checked in their onward march, will destroy our country and our civilization,—I mean the twin evils—divorce and socialism—
anarchy in the home and anarchy in the state. The home is the foundation of the state. The state is but an aggregation of families. As the family is, so must the state be. To rear a family properly the harmonious co-operation of both parents is necessary. The strong arm of the father is needed and the loving heart of the mother is needed. The former to restrain the evil inclinations of the child, and the latter to urge the child on to virtue and goodness. Both are necessary in the development of the family. Divorce destroys this order, which is taught us by nature. Divorce introduces anarchy into the family. Divorce separates father and mother, and throws the children out upon society. Divorce is but another name for free love. Polygamy is the lesser of the two evils. Let the Knights of Columbus as a body take a stand upon this question and do all in their power by education and moral persuasion to make the American people see this most blighting evil, ere it is too late!

Socialism, Sir Knights, is the most deadly of all social evils. Socialism is founded upon materialism. Its leaders teach that man is but a higher form of the brute creation, and that there is no other life but the present. Consequently, they teach that there is no God, no soul, no Heaven; and that if man here has plenty to eat, plenty to drink and the means to gratify his passions, he will have fulfilled the purpose and end of his existence. It is true

that they do not proclaim these doctrines in such explicit terms. They are too cunning, for like their leader, Lucifer, they know human nature well, and they know that men with Christian instincts would rebel against doctrines, put so grossly. But such is the animus of their teaching as gathered from their doctrinaires. Socialism, stripped of its materialism and at its best, is founded upon a wrong idea of human nature. It takes for granted, under the Socialistic regime, that men will divest themselves of their selfish nature, and simply live and labor for their fellow-man and common good. Hence they clothe their doctrines in milder, sweeter and more enticing terms to deceive, if possible, the elect. Socialism is founded upon a wrong conception of the history of man. It does not take into consideration that civilization has been forming itself for the last 6,000 years or more, and that it has been an upward struggle for individualism against the tyranny of the State. Socialism rebels against the Providence of God, which from the beginning has directed and governed men and nations. Socialism would make slaves out of men, make them but cogs in the great wheel of the State. Socialism would give us as masters unprincipled atheists. Socialism strikes at God, the Church, the home and the family. Socialism is impracticable, a fancy, a dream, a chimera. But, Sir Knights, do not allow them to sail under false colors and monopolize the field of social reform. They are great and crying evils in the social body, and any remedy which is advocated by the Socialists, and is practical, they have derived, not from their own principles, but from the principles of Christianity. To stem the tide of Socialism in this country, let us imitate our Catholic brothers in Germany, who were aroused and organized to social action by that great Catholic Bishop, Von Ketteler, the greatest man, as some one has said, who appeared in history for a thousand years or more. The social question cannot be solved except by the application of christian principles. Enter, then into the social field! The social question is not a political one, but a religious one; for as Bishop Von Ketteler has truly said, "Even under the best form of government miseries will abound, and that the solution of the social question rests

with the Catholic Church. The State has not the power to solve it, whatever resolutions it may pass."

Before bringing my address to a close, I wish to call to your mind those words of King Louis to the Emir who wanted to force him at the point of the sword to make him a knight: "No infidel could perform the duties of a Christian knight." Sir Knights, no one but a model Catholic and a strong character should be admitted to knighthood. We have been growing, but in our rapid growth I see some seeds of dissolution and decay. We have been admitting into our ranks some men who care very little for the principles of Catholicity and knighthood. We want quality and not quantity—we want character and not numbers. Let us admit no more such men into our ranks, and when we find them, there let us cast them forth immediately! In a word let us raise the standard of knighthood!

Sir Knights, if we are true to the teaching of our Church and the principles of our Order, when the Angel of Death wings its flight to this earth and summons us hence to appear before our Great Judge, we need not fear, nor be sorrowful. Trusting in the Infinite Mercy of God and the merits of Jesus Christ, and the protection of the Blessed Virgin, and the prayers of the Saints, we may say with the first and greatest Christian Knight, "Lord, I will enter into Thy house; I will adore in Thy holy temple and will give glory to Thy name. Into Thy hands I commend my soul."



THE FIRST COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—I believe that we cannot better spend the fifteen or twenty minutes, which I have set aside for instructions during these summer months, than in a serious consideration of the Ten Commandments which comprise the whole Law of God. I shall, therefore, have to be brief in order to finish them in eight Sundays.

The Ten Commandments as you know were given by Almighty God to Moses on Mount Sinai, and through him to the Jewish people. But from the beginning they had been written upon the hearts of men. In time, owing to the sins of men, this teaching of conscience concerning them became less and less distinct, until finally it became necessary for God to reveal and enforce them in a supernatural manner.

The Ten Commandments comprise all our duties and obligations, and are founded upon the relations which necessarily exist between man and his Creator, and between man and man. Hence they are immutable and unalterable and will remain in force until the end of time. They are as binding under the New as under the Old Law. Therefore when Christ came, He simply reaffirmed them. We shall begin this morning with the First Commandment, which is:—"I am the Lord thy God; thou shalt not have strange gods before Me." By this commandment we are commanded to believe in God, to hope in Him and to love Him. And by it we are forbidden to give to creatures the honor which belongs to God, or to worship God in a false manner, or to attribute to a creature a perfection which belongs to God alone. We are commanded to believe in God, and all that He has revealed, because He is Infinite Truth, Who knows all things, and because He is Infinite Sanctity, Who cannot deceive us. The things which God has revealed, and which we are commanded to believe, we shall learn from the Catholic Church through which God speaks to us. And those truths are briefly contained in the Apostles' Creed, which, tradition tells us was composed by

the Apostles before they separated and went forth into the world to preach the Gospel to every creature. We are commanded to hope in God and to trust in Him most firmly, because He is omnipotent, that is, because He can do all things, and nothing is hard or impossible to Him, and because He is most faithful and true, that is, because He will keep the smallest of His promises and not one jot or tittle of His word will fail. The substance of those promises is that He will give us heaven and all the means necessary to attain it. However, with this firm hope there may be some fear on our part, when we consider our many infirmities, and the dangers of the world. We are commanded to love God and to love Him above all things, because He is worthy of such love, being the Infinite Truth, Beauty and Goodness. And we are commanded to love our neighbors, because they have within them these perfections of God in a participated, limited and finite degree. Hence, in the love, hope and belief of God there is included prayer—prayer of adoration, prayer of petition and prayer of thanksgiving.

My Brethren, we give to a creature the honor which belongs to God when we worship or adore any other thing than God, placing in it our first beginning or last end. We worship God falsely when we are present at, or take part in any form of worship not sanctioned by the Catholic Church; consequently all heretical forms of worship come under this head. We give to a creature the perfection which belongs to God when we consult fortune-tellers, mediums, spiritualists, astrologers, phrenologists, etc., or when we believe in dreams or make use of spells or charms, etc. No one knows the free future except God. Such knowledge implies omniscience, and consequently he who expects to get such from a creature, makes a god of that creature.

My Brethren, some of the more common ways in which the First Commandment may be broken are the following:—First, by attributing the direct interposition of God in the affairs of men without a solid reason. As for example, if a very wicked man were stricken down suddenly, we should attribute it to the direct intervention of God simply and solely on account of the man's wickedness. Secondly, it is broken by not trying to learn all that God has revealed.

As for example, the Catholic who does not know the Apostles' Creed, the Commandments of God, the Precepts of the Church, the Seven Sacraments and the Lord's Prayer, sins against the First Commandment. It is broken when we do not make an act of Faith when some doctrine of faith is proposed for our belief. It is broken when we doubt some article of faith, or deny publicly some truth of our religion. We sin against this Commandment, when we deny our religion or do not openly profess it. As for example, a Catholic would sin in this way, by being present at heretical worship outside of grave necessity, or by taking part in it, no matter how serious the reason may be, or by denying his Catholicity when questioned concerning it. This Commandment is broken by exposing our faith to danger, as for example, we should sin in this way, by habitually associating with those of a different faith or no faith at all. It is broken by presumption, that is, by hoping to be saved without making use of the means of salvation, as for example, that Catholic who neglects to go to the Sacraments, or who habitually misses Mass on Sundays and yet expects to be saved. It is broken by despair, that is, when on account of the number and greatness of our sins, we believe that God will not pardon us. We sin against this commandment by any acts of hatred or envy towards God or by loving anything more than God, that is by committing any grievous and deliberate sin, on account of some pleasure or creature.

My Brethren, let us examine ourselves seriously, this morning, to see if we have broken the First Commandment, and how? God will judge us about the keeping of each and every commandment. To be saved we must keep the Ten Commandments; not one or two, but the Ten; not one part of the Law, but the whole Law. If after this examination, we find that we say our morning and evening prayers, assist at Mass on Sundays, frequent the Sacraments, know the Catechism, try to avoid sin, keep away from heretical worship, do not pry into the future through unnatural means; then we can rest assured that we are keeping at least the First Commandment. May God give us light to know ourselves and strength to change for the better!

THE SECOND COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

The Second Commandment is:—"Thou shalt not take the name of the Lord thy God in vain." By this Commandment we are commanded to always use the name of God with great reverence, and not to invoke it, except for a serious reason. According to St. Thomas, we can invoke God's name either to praise Him, or to induce others to do something in His honor, or to bind ourselves to some praiseworthy deed. Hence it is lawful to take God's name to arouse and stimulate devotion towards Him and to excite ourselves or others to praise and glorify Him. To take His name outside these cases, and for any other reason is unlawful and forbidden—"The name of the Lord is holy and terrible; thou shalt not take the name of thy God in vain." By the Second Commandment we are forbidden to take God's name in conversation either from anger, admiration or habit. If we do so without reflection and irreverence the sin in most cases is not grievous. The same holds true of the name of the saints. Except with reverence, in prayer, or for a good end, we are not allowed to take their name. But to take the name of the devil is not a sin although it is vulgar and unbecoming.

By the Second Commandment we are forbidden to blaspheme: "And he that blasphemeth the name of the Lord, dying, let him die." Blasphemy is any word or deed by which we impute unholiness, injustice, unmercifulness or any other imperfection to God. For example, should we say that God is cruel or unjust; or God has forsaken us, or has grievously tormented us, we sin by blasphemy. We sin by blasphemy, when we imprecate evil upon ourselves or others; as for example, if I should say, may God strike me dead if I am not speaking the truth, or may God destroy thee if thou doest that, or may God damn thee for having done that. Those who have contracted the habit of cursing

or blaspheming and are not making zealous efforts to overcome it, although they do not advert to it are guilty of grievous sin every time they curse or blaspheme.

By the Second Commandment we are not forbidden to adjure God or the Saints, to induce others to do something good and praiseworthy. As for example, it would be lawful for us to say, "In the name of Jesus Christ I beseech thee to amend thy evil ways"; or again, "I beseech thee through Peter and Paul to go to confession."

We are not forbidden by the Second Commandment to call upon God as a witness to the truth of what we are speaking, or as a witness that we shall keep the promise we have made. "And thou shalt swear; as the Lord liveth in truth and in judgment and justice." Therefore in order that we may take an oath lawfully we must first be morally certain that what we swear to is the truth. Secondly, there must be a serious reason; as for example, the spiritual or temporal good of some one demands it. And thirdly, that which we promise to do must be good and honest in itself.

By the Second Commandment we are not forbidden to take vows. A vow is a deliberate promise made to God to do something which is good and pleasing to Him. Just as certain conditions are necessary that an oath may be lawful, so also with a vow. First, a person before he can take a vow must have the use of reason; secondly, he must have the intention of binding himself; thirdly, he must have sufficiently reflected on the matter; fourthly, the object of the vow must be something good; and fifthly, the vow must be possible of fulfillment. If one of these conditions be wanting, the vow is not lawful; for example, to take a vow to kill some one is unlawful, or for a poor person to vow to give one hundred thousand dollars in charity. In the first place to kill some one is an evil act; and in the second case it would be impossible for a poor person to have that sum of money.

Those who take lawful oaths are bound in conscience to keep them. The Church, however, in certain cases can commute vows or abrogate them; for to her it was said: "Whatsoever thou shalt bind upon earth, shalt be bound

also in heaven; and whatsoever thou shalt loose upon earth shalt be loosed also in heaven."

My Brethren, let us firmly resolve this morning never to take God's name in vain, or the name of our Divine Saviour. Remember, that God is the Infinite, Perfect Being upon Whom we depend for life and existence. He is that Being Who filleth the heavens and the earth, and holdeth all things in the hollow of His hand. The blessed in heaven keep singing unceasingly. "Holy, holy, holy, Lord God." Remember, the name of Jesus originated in heaven and was brought to this earth by an angel. It was borne by our Redeemer. In the name of Jesus the Apostles preached the gospel. By it devils were cast out, the sick were healed and the dead raised to life. At that name the angels in heaven bow and cover their heads. In no other name is salvation given.

My Brethren, let us look upon oaths and vows as the most sacred acts we can perform on earth. And consequently never take them rashly and always fulfill them. As regards blasphemy, I cannot understand how any Catholic in his right mind could be guilty of it. To imprecate real evil upon ourselves or others, or to impute evil or wickedness to God, for a Christian or Catholic is beyond comprehension!



THE THIRD COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The Third Commandment is:—“Remember thou, keep holy the Sabbath day.” God, my brethren, is our first beginning and our last end; we depend totally and entirely upon Him; in His name, and by His power, kings and princes rule and reign. Reason then teaches us that sometime should be set aside for private and public worship. This precept of natural religion was confirmed and made definite by revelation. For Moses on Mount Sinai, speaking in the Name of God said: “Remember thou, keep holy the Sabbath day”. The time and the ceremonial part of the precept have been changed under the Christian dispensation. Instead of the last day of the week in commemoration of the completion of the work of creation and our eternal rest which was kept under the Old Law, we keep holy under the New Law, the first day of the week, in commemoration of the beginning of the work of the creation, the Resurrection of Christ and the Descent of the Holy Ghost; and also to teach us that the ceremonial part of the Old Law is no longer obligatory. Instead of offering up sacrifices of the Old Law we offer up the great Sacrifice of the New Law, Jesus Christ, the spotless Lamb of God.

My Brethren, by the Third Commandment we are commanded to be present on Sundays at the Holy Sacrifice of the Mass, unless excused by a serious reason. We must be present too, in body and in soul. By bodily presence, we mean that we form one body with the congregation and are able to distinguish the principal parts of the Mass. Hence, he who remains outside the Church, separated from the rest of the congregation and does not see the altar, nor hear the priest, is not physically present, and does not hear Mass. This presence too, must be continued throughout the whole Sacrifice of the Mass. As for example, he who should come into church at the beginning of the Gospel and leave immediately after Communion, does not hear

Mass. Or again, he who should not get to Church before the Offertory of the Mass, or should not be present during the Canon of the Mass, or during the Consecration, or from the Consecration to the Pater Noster, does not hear Mass. To fulfill the obligation we must be present in mind. Hence, we are forbidden to do anything during Mass which would prevent this. As for example, the man who sleeps during Mass, or has his mind on business or pleasure, or reads some book, or continually gazes around, does not hear Mass. Moreover, to fulfill the obligation we must either pay attention to the priest, or the ceremonies, or the mystical signification, or be reading our prayer books, telling the beads or saying some other prayers.

My Brethren, the following reasons may excuse us from the obligation of hearing Mass on Sunday. First, physical inability, as for example, a person who is sick; secondly, moral inability, as for example, workmen who are obliged to work on Sundays in order to hold their positions, servants who are forbidden by their masters to go to Mass, those who are obliged to work on Sundays for the public accommodation, as engineers, conductors, etc., and those who have started on a journey and cannot interrupt it; thirdly, charity, as for example, those who are taking care of the sick; and fourthly, custom, as for example, in certain localities widows remain indoors during the first month of their widowhood. In fine, we may say, that any reason is sufficient which would entail upon us or our neighbor loss of some real, temporal or spiritual good.

My Brethren, by the Third Commandment, we are forbidden to perform on Sunday any unnecessary servile work. By unnecessary, we mean work that could be postponed without much temporal injury to any one. And by servile we mean work that is accustomed to be performed by servants; hence, work that is performed by the hands and on account of the good of the body, as for example, to plow, sow or reap, to wash, mend, iron or to clean house, to build or repair houses or machinery; these works are servile and are forbidden on Sunday.

But my Brethren, we are not forbidden to perform works of the mind on Sunday, or to take innocent recreation. As for example, we are not forbidden to study, to

read, to write or to dictate letters on Sunday or to paint, to play musical instruments or to sing. We are not forbidden on Sunday to play innocent games as cards, checkers, dominoes, etc. We are not forbidden to ride in the street cars on Sunday, or to take an automobile ride or a carriage drive. After we have assisted at Mass, heard an instruction or sermon, visited the sick, given some time to spiritual reading and assisted at the other public services, we may indulge in these recreations, and not only do not sin, but please God in so doing.

My Dear Brethren, God has given us six days of the week to give to the world and to the care of our bodies, and shall we not give one day to Him and to our souls? What is this world and time compared with Heaven and eternity? Can our body and its wants be compared with the soul and its needs? Yet we find thousands of men and women giving not only six, but seven days of every week to the world and the body. Among them we find some Catholics, too, notwithstanding what God has said:—"What will it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?"

My Dear Brethren, the Mass is the representation and continuation of the Sacrifice of the Cross. By it and it alone, we give infinite adoration, and thanksgiving to God. By it there is applied to individual souls the fruit of Calvary's Cross. Christ is the victim that is being offered up; Christ is the High Priest; He sheds there mystically His blood; He renews the Sacrifice of the Cross. Do Catholics who miss Mass on Sunday believe this? How eagerly and with what reverence and recollection we should have witnessed the scene that took place on Mount Calvary nineteen hundred years ago, when Jesus Christ, our God and Lord, shed His blood to redeem and save us! Yet, substantially the same scene is being enacted before our eyes every Sunday. It is almost beyond comprehension how any Catholic can be willingly distracted or irreverent during the Sacrifice of the Mass, or absent himself from it! Yet, sad to say, in every parish there are not a few Catholics who do so. My brethren, let me exhort you to examine yourselves seriously on this commandment, and to take some practical resolutions for the future.

SERMON ON THE INFALLIBILITY OF THE POPE.

PREACHED AT THE IMMACULATE CONCEPTION CHURCH,
MONTGOMERY, W. VA., DURING A NON-CATHOLIC
MISSION.

My Dear Brethren and Christian Friends:—The Infallibility of the Pope is another doctrine of the Catholic Church which is a great bugbear to many non-Catholics. This comes because the doctrine is not understood. It is confused with impeccability, inspiration and revelation; and hence people throw up their hands in horror when the doctrine of Infallibility is mentioned.

The Infallibility of the Pope does not mean that the Pope is sinless or incapable of sinning. According to Catholic theology there was only one sinless creature, and that person is the Blessed Virgin, who was exempted from sin in her conception, and kept free from it during her life, on account of Him Whom she brought forth into the world, Jesus Christ our Lord and Saviour. The Pope is born in sin, and like every other Catholic, frequents the Sacrament of Penance.

The Infallibility of the Pope does not mean that new revelations from heaven are made to him. No; the Catholic Church teaches that the revelations from heaven to man, ceased, with the death of the last Apostle. Consequently, the whole deposit of revealed truth was completed at the end of the First, or at the beginning of the Second Century, when St. John on the island of Patmos wrote the Apocalypse, the last of the revelations.

The Infallibility of the Pope does not mean inspiration; that is, it does not mean that the Pope is moved to write and to declare revealed truth and that he is guided whilst doing so by the Holy Ghost. Infallibility is something more negative, than positive in its nature. It simply implies such divine assistance as will enable the Pope to find out what is revealed truth, and consequently will keep him

from declaring that a certain doctrine has been revealed when it has not, or that a certain doctrine has not been revealed when it has been.

Moreover, my Dear Friends, the Pope does not enjoy this gift at all times and on all occasions. It is only when he speaks "*Ex cathedra*," which implies first, that he speaks as pastor and doctor of the Universal Church; secondly, that he speaks on matters of faith and morals; and thirdly, that the declaration is intended to bind all the faithful. A word or two about these conditions. The Pope as a private person or private doctor does not enjoy Infallibility. Hence, in familiar conversation, in public exhortation or in books written by him, the Pope is just as liable to make a mistake as any other doctor of the Church. The Pope's Infallibility is confined to those things which the faithful must believe, and do, in order to be saved. Therefore, if the Pope wrote a book on science, or history, or art, Catholics would be allowed to criticise it just as freely as a book written by any other man. It would have just so much value and worth as the authority of the Pope on those subjects. In order that the decree of the Pope may be infallible it must be manifest that he intends to oblige the Universal Church. But for this it is not necessary that the Pope directly and immediately address the whole Church; for when writing to a particular Church, he could intend to define a doctrine for the Universal Church.

Infallibility then, my Dear Friends, understood in the sense in which I have explained it, is not such a stupendous gift and wonderful privilege and you can see that most of the objections to it come from a misunderstanding of it. Surrounded by such conditions it is not difficult to believe it; yea, it is much easier to accept it than many other doctrines of Christianity.

The doctrine of Papal Infallibility, like the other doctrines of the Church, rests upon the Scriptures, is taught by tradition and is confirmed by reason. To show this we shall now devote a little time.

In St. Matthew, (Chapter XVI, verses 13, 14, 15, 16, 17 and 18) we read: "And Jesus came into the quarters of

Cesarea Philippi; and He asked His disciples, saying: 'Whom do men say that the Son of Man is?' But they said: 'Some, John the Baptist, and others Elias, and others Jeremias, or one of the prophets.' Jesus saith to them: 'But whom do you say that I am?' Simon Peter answered and said: 'Thou art Christ, the Son of the Living God.' And Jesus answered, and said to him: 'Blessed art thou, Simon Barjona; because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' 'And I say to Thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven.' 'And whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shall loose on earth, it shall be loosed also in heaven.'"

My Dear Friends, let us look at these texts; they are simple; what ideas do those words convey? First, you will observe that the question put to the disciples by Christ is concerning the most fundamental doctrine of Christianity; namely, who is He? Hence, it is about an article of faith. Some had said He was John the Baptist, others, Elias, and a third class, Jeremias. They were all mistaken. He turns to His apostles and He says: "But whom do you say that I am?" Remember, He did not address this question personally to Peter. He asked them collectively. But Peter comes forward and answers for the rest. And in that answer was found the true doctrine—"Thou art Christ, the Son of the Living God;" and what did Christ say to Peter? Note the words which follow: "Blessed art thou, Simon Barjona; because flesh and blood hath not revealed it to thee, but My Father Who is in heaven." In other words, Christ said that Peter did not get this knowledge in a natural way, but through assistance from heaven, in a supernatural way. But that is not all; Christ continues: "And I say to thee: Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven." Christ gives Simon Barjona a new name; He calls him Peter, which means a rock; and He says, upon him, as a rock, He will build His Church, comparing him to a solid foundation stone. In what way will he be the

foundation of the Church? Remember the context; Peter corrected the errors concerning the Christ, and gave the true doctrine; and remember what follows: "And the gates of hell shall not prevail against it," that is, error shall not overcome the Church, because Peter and his successors will always teach it sound doctrine. They will be the spiritual foundation of the Church, a rock against which the gates of hell, or false doctrine and morals will strike and beat in vain—in other words, they will be infallible.

In the gospel by St. Luke (Chapter XXII, verses 31 and 32), we read again: "And the Lord said: 'Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren'."

Now my Dear Friends, you will observe that Christ first addressed all the Apostles in the person of Simon—"Behold Satan hath desired to have you." You will find the word "you" used twice—"that he may sift you as wheat." What do these words mean? That the Apostles may be so in the power of the devil that he may make them teach anything. You will note what follows—"I have prayed for thee"—not for you—but for "thee Simon, that thy faith fail thee not."

In the second clause of the sentence we have the words "thee" and "thy". Christ prays that Peter's faith fail not, that is, that the devil may not be able to lead him into error. Surely Christ's prayer was heard. And why does Christ wish Peter's faith to remain always sound? That if the other Apostles' faith become shaken, Peter may confirm it: "And thou being once converted, confirm thy brethren," that is, if thy brethren depart from the sound faith, thou by virtue of my prayer, remaining always sound in faith, shall correct them, shall teach them the true faith.

To St. Peter is promised the keys of the Kingdom of Heaven. Although to the other Apostles there had been given power to bind and loose; yet to St. Peter alone was given the keys of the Kingdom of Heaven, which means supreme jurisdiction. And remember, the promise was

made immediately after he had been constituted the rock on which the Church would be built.

But perhaps some will say that this power was conferred upon Peter alone and was not to pass down to his successors. In the first place, we answer that we read nowhere in the Scriptures that it was limited to Peter. In the second place, we answer that the other eleven Apostles and first pastors were under the direct influence of the Holy Spirit, and needed much less this correcting power than their successors. And in the third place, we answer, that as the Church spread and embraced all nations and people, there would be much more danger of error creeping into the Church; and as the teachers and people lived farther away from the apostolic times the more difficult it would be for them to discover the true faith; consequently there was a much greater and more urgent necessity for the successors of St. Peter to be endowed with this gift than he."

In the gospel of St. John (Chapter XXI, verses 15 and 16), we read that Jesus after the Resurrection appeared to the disciples whilst they were dining and said to Peter: "Simon, son of John, lovest thou me more than these?" He saith to Him: 'Yea, Lord, thou knowest that I love Thee'. He saith to him: 'Feed my lambs.' He saith to him again: 'Simon, son of John, lovest thou me?' He saith to Him; 'Yea, Lord, thou knowest that I love thee.' He saith to him: 'Feed my lambs.' He said to him the third time: 'Simon, son of John, lovest thou me?' And he said to Him: 'Lord, thou knowest all things; thou knowest that I love thee.' He said to him: 'Feed my sheep.'"

My Dear Friends, you remember the promise made to Peter by Christ, that he was to be the rock upon which the Church was to be built, against which the gates of hell were not to prevail. The promise was made before the death of Christ. Now Christ is risen from the dead, and is about to return to the Father, and He fulfils that promise. Here He confers upon Peter spiritual supremacy, supremacy not only over the faithful who are signified by the lambs, but over the teachers also, who are signified by the sheep. The sheep and the lambs at all times need the shepherd, and

the gates of hell are always swung open, ready to close in upon the church.

Let us now turn to the Apostolic Age, and to the ages which immediately follow it to see what traces of the doctrine we may find therein. First of all, I wish to call your attention to the fact that although Peter was not the first called to the Apostleship, nevertheless, we find his name always heading the list of the Apostles when enumerated in the gospels. And in reading the "Acts of the Apostles", we find that St. Peter was the first to address the assembled multitude after the Descent of the Holy Ghost; that he was the first to work miracles; that he was the first apostle who pronounced sentence against Ananias and Sapphira; that he was the one to whom the vision was given concerning the calling of the Gentiles; that he was the first to receive them into the Church; and that he was the first to address the council assembled at Jerusalem, composed of Apostles and Ancients.

And any one who is ever so slightly acquainted with the Fathers of the first Five Centuries cannot deny that they bear witness to the Church's belief in the supremacy and infallibility of St. Peter. They call him the "Rock whereon the Church was built;" "The most solid rock of the Church;" "The rock against which the gates of hell are not to prevail;" "The principle of unity;" "The Coryphaeus,"—"Head of the Apostles;" "The chiefest among the Apostles;" "The tongue and the eye of the Apostles;" "The prince of the Apostles;" "The first among the Apostles." Such names unmistakably teach the supremacy and infallibility of Peter. But do the Fathers of the first Five Centuries teach the same concerning the successors of St. Peter, the Bishop of Rome? I answer, they do. I should like very much if it did not take too much time and become tiresome, to read to you, all the testimonies of those great men on this point, but I must confine myself to quoting one from each Century.

Ignatius of the First Century in a letter to the Romans wrote: "Ignatius, which is also Theophorus to the Church, which hath found mercy in the majesty of the Father most high, and of Jesus Christ His only Son, (to the Church),

beloved and enlightened in the will of Him Who willeth all things, which are according to the love of Jesus Christ our God, and *which (Church) has foremost station* (or presides) in the place of the Romans, all godly, all gracious, all blessed, all praise, all prospering, all hallowed, *and having first place* (presiding) in love, with the name of Christ, with the name of the Father, which (Church) I greet in the name of Jesus Christ."

St. Irenaeus, of the Second Century, in a work against heresies, thus wrote: "To this Church (Rome) on account of a more powerful principality, it is necessary that every Church, that is, those who are on every side faithful, resort, *in which (Church) always by those, who are on every side, has been preserved, that tradition, which is from Apostles* * * * * By this order and by this succession both that tradition which is in the Church from the Apostles and the preaching of the truth, have come down to us."

St. Cyprian, of the Third Century, in a letter to Antonius writes: "Moreover, after all this, a pseudo Bishop, having been set up for themselves by heretics they dare to sail and to carry letters from schismatics and profane persons *to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise*; nor did they consider that the Romans are those, whose faith was praised in the preaching of the Apostles—to whom faithfulness cannot have access."

St. Jerome of the Fourth Century in a letter to Pope Damasus thus writes: "From a priest, a victim asks safety; from a shepherd a sheep asks protection; envy avaunt; away with the pride of the topmost dignity of Rome; *I speak with the fisherman's successor*, and with the disciple of the cross. Following no chief but Christ, *I am joined in communion with your Holiness, that is with the chair of Peter. Upon that rock I know that the Church is built.*" * * *

"Whosoever eats the lamb out of this house is profane. If any be not in the ark of Noe he will perish whilst the deluge prevaieth. And as for my sins, I have wandered through that desert which bounds Syria, and I cannot at all times with such a distance between us, ask for the

holy of the Lord, at the hands of your Holiness, therefore, do I here follow your colleagues, the Egyptian confessors, and my little skiff lies concealed beneath those deeply laden vessels. I know not Vitalis; I repudiate Meletius; I am a stranger to Paulinus. *Whosoever gathereth not with thee scattereth, that is, whosoever is not of Christ, is of anti-Christ."*

Theodoret of the Fifth Century, in a letter to Pope Leo said: "If Paul, the herald of the truth, that trumpet of the Holy Ghost, repaired to Peter to bring from him an explanation to those of Antioch, who were disputing concerning questions of the law, with much greater reason do we, who are so worthless and lowly, *hasten to your Apostolic throne, to receive from you a cure for the wounds of the Church, for it pertains to you to hold the primacy in all things.*"

To the testimony of the Fathers we may add an argument taken from the line of conduct pursued by the Bishops of Rome during these same centuries with respect to the whole Church, and the action of the Councils. During these first ages the Roman Pontiffs outside of General Councils condemned heresies, which implied the doctrine of Papal Infallibility. Thus in the year 140 we find Pope Hyginus condemning the heresies of Valentinus and Cerdo; thus about the year 215 we find Pope Zepherinus condemning the heresies of the Montanists; about the year 254 we find Pope Cornelius condemning the errors of the Novatians; about the year 273 Pope Felix condemns Paul of Samosata; about the year 416 Pope Vincent the First, condemned Pelagius; and about the year 430 Pope Celestine the First, condemned the errors of Nestorius.

In the Fourth Ecumenical Council, which was held at Chalcedon, in the year 451, and attended by over six hundred bishops, after the dogmatic epistle of Pope Leo the Great, had been read, the assembled bishops cried out: "This is the faith of our fathers! This is the faith of the Apostles! All of us have this belief! Peter has spoken by Leo!" And in the Sixth Ecumenical Council which was held at Constantinople in the year 680, the dogmatic epistle of Pope Agatho was re-

ceived by the assembled Fathers with the acclamation: "This is the voice of Peter." And going down the ages we find that the Popes were the last court of appeal of priests against their bishops, of bishops against their metropolitans, and of metropolitans, against Provincial Councils. Moreover, we find that all Ecumenical or General Councils of the Church (and there have been twenty) were either convoked by the Pope and presided over by his legates, or if assembled without his authority, before they could be recognized as Ecumenical and their decrees binding, must have his official sanction.

All this teaches implicitly the doctrine of Papal Infallibility.

Before I conclude, my Dear Friends, I wish to put before you a short argument taken from reason in support of the Infallibility of the Pope. All must admit that the Church is a society instituted by Christ to continue His work until the end of time. Now we know from the gospels, that Christ preached certain doctrines which He wished all to come to the knowledge of and to continue in that knowledge. In other words it is the will of Christ that there should be unity of faith among His followers. But without an infallible head over the Church, unity can be preserved only with the greatest difficulty; yea, we hold that it will be next to a moral impossibility, to preserve it. And why? Because controversies, disputes and strifes are bound to arise within the Church, and unless there be a tribunal—and an infallible tribunal—to which they are bound to listen, and against which there can be no appeal, division will at once set in.

Moreover, if this tribunal be fallible, what right has it to command obedience? It is no better guide than man's individual reason. It will surely too, in the course of time contradict itself. Ecumenical Councils can be assembled only with great difficulty and trouble, and after a long time. And whilst they are being convoked and assembled, heresy could have already made inroads on the Church and thus unity would at least for a time be destroyed. But with the infallibility of the Supreme Bishop, as soon as heresy and division show their heads, they can be

met with an anathema, and the true doctrine set forth. This has been the history of the Church, and only in extreme cases have the Popes without a Council condemned heresy and announced the Apostolic revealed faith.

It is the infallibility of the Pope that begets that certainty and calmness of faith among Catholics. We believe that the Holy Ghost, working through the head of the Church, will never allow error to fasten itself upon her. And if at times things look dark and threatening, we know that Christ is but sleeping in Peter's bark, and that He will arise and say to the storm and the waves, "Peace, be still", and a great calm will ensue, and the Church will pass on her journey across the trackless ocean of time until she sails into the Eternal Port of Heaven.—No certain faith without an infallible Church, and no infallible Church without an infallible head!



THE FOURTH COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The first three Commandments pointed out our duties towards God; the last seven, the first of which we begin today, point out our duties towards our fellow man. The Fourth Commandment, "Honor thy father and thy mother", is most important; its commands are manifold; and before I have finished it you will see how some part or other of it touches almost every member of this congregation.

Its commands first concern children—their duties and obligations towards parents. The first duty of children—and by children I mean even grown up sons and daughters—is love, filial love. We must love our parents. The natural and divine law both command this. From our parents we have received existence. They were the instruments in the hands of God of bringing us into this world. Jesus, the son of Sirach, under inspiration wrote in the Book of Ecclesiasticus: "Remember that thou hast not been born but through them; and make a return to them as they have done for thee." Hence those children who hate their parents or cause them great sorrow or treat them cruelly or unjustly or calumniate them, sin not only against charity, but against filial piety. By the Fourth Commandment we are commanded to reverence and honor our parents. And by reverence we mean that we must acknowledge their dignity; and by honor we mean that we must acknowledge their preeminence by words and acts. Hence, we sin against reverence and honor when we despise them or refuse to give them the accustomed marks of honor. We sin against reverence and honor, when we treat them with contempt or curse them, or provoke them to great anger or strike them or accuse them of some crime. By the Fourth Commandment we are commanded to obey our parents. We must obey them in those things which concern the regulation of our homes, which pertain to good morals and the salvation of our souls. As regards good morals and salvation, even after we have grown to manhood and womanhood, we must obey them. As regards home we must obey them in those

things as long as we remain under the parental roof. Hence, we sin by staying out late at night when we are forbidden to do so, or by keeping bad company, or by refusing to go to the Sacraments or Mass, when we are commanded to do so by our parents. But, my brethren, if our parents command us to do something wrong, then we must refuse to obey them. We must answer them in the words of the Apostles, "We must obey God rather than man." As for example, if parents were to forbid their children to go to the Catholic School, or to forbid them to enter religion, or to study for the priesthood—their rights over their children cease—they must be resisted; God, speaking through the Church and ecclesiastical authority, must be obeyed, rather than parents.

My Brethren, under this head of children and parents come the duties of servants to their masters, pupils to their teachers, subjects to their superiors and especially the faithful to their pastors. As masters, teachers, and superiors for the time being, hold the place of parents and are endowed with their authority, all those under them, owe them at least reverence, respect and obedience as explained above, with certain limitations. Like children towards their parents, the faithful towards their pastors are bound by special laws. As their spiritual parents performing for the faithful the same offices in the spiritual order, as parents do for children in the natural order there is owed to them, love, respect, reverence and obedience. St. Paul speaking to the Hebrews: "Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief"; and Christ said: "He that heareth you heareth Me, and he that despiseth you despiseth Me; and he that despiseth Me, despiseth him that sent Me."

My Brethren, by the Fourth Commandment parents are commanded to love their offspring with a true and lasting love. Nature teaches us this truth. In all the animal creation we find implanted by nature this love of offspring. And from the animals some parents could learn a lesson as regards love and provision. By this Commandment parents are held first to take care of the body of their offspring. This duty even begins before the birth of the

children into this world. Hence, women when carrying children are forbidden to do anything that would expose to injury their yet unborn offspring; as for example, to perform heavy physical labor; or to fly into a great passion, or allow themselves to be cast down by great sorrow or mental worry. These things are apt to affect the unborn child. During this period it is unnecessary to say that husbands should treat their spouses with exceeding great kindness.

Secondly, parents are commanded by the Fourth Commandment to provide food, clothing and shelter for their offspring. Hence, those parents sin grievously who refuse to work that they might procure the necessities of life for their children, or cast them out into the world or squander their money in drink, gambling or otherwise, or commit them to asylums that they might shirk their responsibilities.

Thirdly, parents are commanded by the Fourth Commandment to look after the moral, intellectual and spiritual welfare of their children. Hence, parents are bound to set a good example to their children, by frequenting the Sacraments, going to Mass on Sundays, speaking well of religion and holy things, reading the proper literature and by carrying on proper conversations. They are commanded to correct their children and punish them when necessary. "Spare the rod," says the inspired writer, "and you ruin the child." They are bound to watch over the company their children keep, and also the places they frequent. They must provide for their education and their worldly welfare according to their condition and means. And last but not least they must see that their children are educated in Catholic schools, and are reared in piety and virtue. If they fail in any of these duties they break the Fourth Commandment.

My Brethren, superiors, masters and teachers are bound almost like parents, especially as regards good example, instruction, correction and vigilance. As regards rulers and law makers they are forbidden to enact unjust laws, to overtax the people, to appoint unworthy ministers, to let go criminals, unpunished, or to wage an unjust war. They are bound by the Fourth Commandment also to provide for the necessities of the poor and afflicted, and to keep away from the people dangerous occasions of sin.

Finally, husbands and wives have mutual obligations commanded by the Fourth Commandment. The husband owes to his wife and the wife owes to her husband, the highest love. He must prefer her and she must prefer him to all others. Hence, they are forbidden by this Commandment to entertain any hatred, to quarrel or to use short, harsh, or insulting words. The husband is bound to provide for his wife according to her condition, and she on her part is bound to look up to him and to render to him proper obedience. Hence, they are forbidden to live apart except by mutual agreement and for a short while, and for some special reason. The husband is bound to take with him his wife wherever he goes, and she is bound to accompany him except he be a vagabond, who is continually moving about. As the head of the family he must look after her spiritual welfare and if she neglect her duties he is to remind her of them. She in turn must look after the children and the home and be subject to him. Oftentimes we see the order reversed which is wrong, and never intended by God in instituting the family.

My Brethren, I have given briefly what theologians have to say about the Fourth Commandment. I have added nothing. Perhaps some of you are surprised to find that there is so much contained in those words: "Honor thy father and thy mother." Examine yourselves this morning, and no doubt you will find much of which to accuse yourselves. If the Fourth Commandment were understood and kept by the people what a change would come over this fair land of ours. It is the bulwark of society. The foundation of civil society is the home; society is but the development of the home; what the home is the state must be; and the Fourth Commandment is the law which God says should govern the home if the people are to be free, happy, long-lived, prosperous and pleasing to Him. Children resolve to love, honor and obey your parents. Parents resolve to love your children and jealously watch over them; Catholics resolve to respect and obey your pastors; husbands resolve to love your wives as Christ loved the Church; and wives resolve to be subject to your husbands, as the Church is subject to Christ.

THE FIFTH COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—"Love your enemies", "Do good to those who hate you," "Thou shalt not kill"; such is the supernatural foundation of the Fifth Commandment. We must love our neighbors as we love ourselves; we must not take our own or our neighbors' lives. We must love ourselves and our neighbor, because we are made to the image and likeness of God and participate in His goodness. God has given us life and existence and He alone has the right to deprive us of it.

As regards the first part of the Fifth Commandment, namely the love of our neighbor—we must love all men with a true, internal love. Nationality, language, race, creed, even crime should be no barrier. All men are children of Adam in whom is God's image and for whom Christ died. And therefore they must be loved. We must love them not in word and with the tongue, but in truth and deed, as St. John says. Our enemies are included in this love; and to them we must give the accustomed marks of respect. This is where Christianity is superior to Paganism. Pagans love only their friends, and to them alone they do good. But Christianity teaches the universality of love, and says:—"Love your enemies," "Do good to those who hate you."

My Brethren, by the Fifth Commandment we are commanded to assist our neighbor in his material and spiritual wants. When our neighbor is in extreme want we must give to him even of those goods which are necessary to our state in life. Thus for example if a man is sick unto death for the want of food, or clothing, or shelter, we must share with him if necessary, our table, our clothing, our bed. If our neighbor is in grave want we must give to him some of our superfluous food and clothing. Thus for example, as often happens, when a man comes to our door who is really hungry and only partly clad, we are bound by the Fifth Commandment to feed or clothe him, if we

have more than what is necessary to live becomingly. In extreme and grave cases we are only obliged to relieve present wants. In common want we are not obliged to assist this or that person; but we are bound to give something in common charity. Thus for example, those who habitually turn away beggars from their doors, sin against the Fifth Commandment. In a word by the Fifth Commandment we are bound to visit the sick and the captives, to ransom prisoners, to give food to the hungry, drink to the thirsty, clothe the naked, shelter the harborless, and bury the dead. Listen to the words of our Divine Lord, "Depart from Me ye cursed, for I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink. I was a stranger and you took Me not in, naked and you covered Me not; sick and in prison and you did not visit Me." Then they shall answer Him saying: "Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison and did not minister to Thee?" Then He shall answer them saying: "Amen, I say to thee as long as ye did it not to one of these least, neither did you do it to Me."

My Brethren, as regards the spiritual welfare of our neighbor we are never allowed to sin with him, neither slightly nor grievously; and we are bound if it be within our power to remove from him all dangers to the salvation of his soul. So binding is this precept, that if we were certain that a man is about to lose his soul, we should if necessary lay down our life to rescue him. And that is the meaning of those words of Christ, "Greater love than this no man hath than to lay down his life for his fellow man." To turn away from the community some great spiritual evil, we are bound, even with some danger to our life. As for example, to prevent the seed of heresy or false social teaching from being sown in a community, we are bound to jeopardize our life. In a word we are bound by the Fifth Commandment at certain times, to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

My Brethren, by the Fifth Commandment we are forbidden to bear hatred towards our neighbor, to contend

with him, to quarrel with him, or to strike him. We are forbidden to give scandal, and by scandal we mean any word spoken by us or any action performed by us which will be an occasion of spiritual ruin to our neighbor. Hence, we are forbidden to say anything against faith, or to repeat immodest stories, or to distribute immoral literature, or to spread false doctrines, or to dress immodestly. We are forbidden to paint nude pictures, or to keep them or nude statues in our houses. We are forbidden to witness plays at the theatre which are low, degrading and vulgar, and by all means those that shock decency and modesty. Merchants are forbidden to handle and sell those wares which are solely used as the instruments of sin. Proprietors of hotels are forbidden to have rooms for immoral purposes; and tavern keepers are forbidden to sell to those who are intoxicated or who squander their money in drink. These are some of the common ways in which we give scandal and cooperate in the sins of others.

My Brethren, we come now to the second part of the Fifth Commandment, and I shall be very brief. In so far as this is affirmative, we are commanded to preserve our own and our neighbors' life. Hence, he who neglects to make use of the ordinary means of health, sins. That person who is sick and refuses the attention of the physician sins. But we are not obliged to resort to extraordinary means, as for example, to have an arm or a leg amputated in order to live. In so far as it is negative, we are forbidden ever to take our own life. Nature forbids us to take our own life, and has filled every rational being with a horror of suicide. We are not allowed to expose our life to danger except for a grave reason. Hence, some acrobatic performances and some feats of aviation are forbidden, and by all means balloon ascensions. In these cases for money or vain glory, life is exposed to danger. But a priest, or a doctor, or a nurse, or a soldier, is allowed to expose his life in the pursuit of his calling. Society demands this sacrifice, and it is done for duty's sake, and becomes meritorious.

My Brethren, duelling, sedition, unjust war and abortion is forbidden by the Fifth Commandment. But the State

and the State only has the authority to take life. This she has received from God from the very constitution of civil society. If murderers were allowed to go free, life would not be safe. Capital punishment is the only punishment that doth strike terror into the heart of the murderer. War is sometimes lawful, as for example, when the life of a nation is at stake and other means have failed, war may be resorted to, just as we may defend our life against an unjust aggressor. Abortion is never lawful, because it is the foulest and blackest of murders. The body is not only destroyed, but the soul. The slaughter of the innocents by Herod cannot be compared to the destruction of the unborn infant in malice and heinousness. Their blood cries to heaven for vengeance, and God will in due time wreak it upon the guilty.

My Brethren, I ask you to examine yourselves seriously on the Fifth Commandment. Unless you love your brother whom you see, how can you say that you love your Father in heaven, whom you do not see? Do you disperse charity as you give a dog a bone? Remember, the example of our Divine Lord. Before He fed the hungry in the desert, He lead them first to a place where there was much grass; sat them down, provided fish and bread for them; and all did eat until they were filled, and they gathered up what remained, twelve baskets. Charity covereth a multitude of sins, and it is one way in which we can make our judgment light before the tribunal of God. My brethren, do we take proper care of our own life? Remember, life is most sacred, and many people by over eating and drinking and other indulgences shorten their lives and will be held accountable in the sight of God. Do we take the proper care of the spiritual life of our neighbor? You are your brother's keeper. If you can prevent sin and crime, and do not, you are guilty in the sight of God. If you give scandal and lead others into sin, you murder souls, and terrible will be the reckoning on the Last Day. Love your neighbor in word and in truth. Do good to him on all occasions, and unceasingly seek his spiritual welfare. Then you may say that you are keeping the Fifth Commandment.

THE SIXTH AND THE NINTH COMMANDMENTS.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—As the Sixth and the Ninth Commandments both treat on impurity, and are so closely connected, running into each other, we shall speak on them together. It is true according to the words of the Commandments, the Sixth forbids acts against purity, whilst the Ninth Commandment forbids thoughts. The Sixth Commandment is: "Thou shalt not commit adultery;" and the Ninth, "Thou shalt not covet thy neighbor's wife."

My Brethren, in our catechetical instruction on these two Commandments, you will readily surmise that I cannot speak too plainly, or go into details. The presence of children, and a mixed congregation forbid me. We must therefore not be too explicit, and must confine ourselves to general outlines.

My Brethren, there are no sins which carry in their train so many evils as those against purity. Sins against purity strike a deadly blow against the human race. Drunkenness is a great sin, because it tends to destroy the individual; but impurity is a greater sin, because it tends to destroy the human race. The drunkard sins against himself; but the impure man sins against society. It is hard to overcome the habit of drunkenness, but let impurity get a hold on a man, and it takes almost a miracle of grace to release him from its grasp. We hear much from public reformers about drunkenness, but never a word about impurity. Drunkenness is a great sin, because it puts man on a level with the brute creation; but impurity is a greater sin, because it puts man below the brute creation. An impure man in his lusts will do things which the instincts of animals prevent them from doing. Drunkenness slays its thousands, but impurity its tens of thousands. For every one sin which is committed against temperance, there are a hundred which are committed against purity. Impurity is the sin of the American people, and as a cancer, is eating into the very vitals of the nation.

My Brethren, we may class sins against purity under

three heads. First, sins of the mind, which are sensual delights about an impure object, immodest desires, and reflection on past sins. In the second class, we have sins against purity not consummated, as for example, impure words, dishonest kisses, and forbidden touches. In the third class, we have sins of action completed, as for example, fornication, seduction, rape, adultery, incest and sacrilege. Under this class come also sins against nature, which modesty forbids me even to mention, so horrible and revolting are they; and yet they are committed by people with intelligence, and a claim to respectability and Christians too. It is unnecessary to say that all such sins by their very nature are mortal and grievous, and those guilty of them cannot enter into the Kingdom of Heaven. Every voluntary thought, word or action then against purity is a mortal sin. And even in the marriage state whilst certain liberties are allowed husband and wife which are forbidden to others, yet they too, are bound by certain laws as regards chastity, which if they break, they sin against the Sixth and the Ninth Commandments.

But let me state and affirm emphatically, that thoughts against purity, if we have not been the cause of them, if we resist and overcome them instead of defiling the soul, make it more holy in the sight of God. We know that some of the greatest saints were troubled at times with impure thoughts. By the grace of God they overcame them and they were reputed unto them to sanctification and holiness.

My Brethren, there are three external causes of temptations against purity, and upon them I wish to say a word or two. First, there is the theatre, wherein actors and actresses, by their immodest dress, and oftentimes the play itself, cause temptations against purity and lead people into sin. If as a rule, when we go to the theatre we sin in thought, it becomes a proximate occasion of sin to us, and we must refrain from going. The second source is dancing, and especially certain kinds of dances. Dancing, like the theatre in itself is no evil, but on account of the dress and the position of those who indulge, it oftentimes is the cause of temptations against purity. Like the theatre, if as a rule, we sin when we dance, we must cease from it, as it then becomes a proximate occasion of sin to us. The theatre and the

dance hall like pastry or sweetmeats should be partaken of seldom; and then only under certain conditions. Divorces and scandals which appear in the newspapers should not be read by us unless we have a serious reason for so doing, and by all means parents should see that their children do not read them.

My Brethren, there is no virtue which makes us more angelic than purity. And hence, we find our Divine Lord extolling it so much. He chose a virgin for His Mother; He remained a virgin Himself; His chosen disciple was a virgin; and only the virgins in the next life shall follow the Lamb whithersoever He goeth, singing the canticle which none other can sing. We should therefore guard this precious jewel most jealously. It is like a most delicate plant which can be easily hurt and destroyed. We should first keep a guard over our eyes if we wish to preserve it. He who allows his eyes to wander everywhere and rest upon all objects cannot hope to preserve his purity. Secondly, we should keep a guard over our conversation; "Out of the abundance of the heart the mouth speaketh." By being careless in our conversation we are oftentimes the cause of our own temptations. By carrying on immodest conversations how many souls we send to hell? After we are in our graves, perhaps, some impure tale which we repeated, will still be sending people into Hell. Let us guard, then, more carefully our conversation. Thirdly, if we wish to preserve the virtue of purity, we should be temperate in our eating and drinking. The man who gorges himself by food and drink must necessarily be tempted by the humors of the body. Fourthly, if we wish to preserve purity, we should avoid the company of the impure. If we associate with the impure, sooner or later, like a contagious disease, we shall become infected. Fifthly, the great remedy against impurity is the frequent reception of the Blessed Eucharist. This is the wine that begets virgins. And it is the reason why priests and sisters are pure and chaste, and why they are able to live the lives of angels in the flesh. In all temptations, my brethren, against purity, fly immediately to the Blessed Virgin. Invoke her under the title of Virgin Mother! Call upon her chaste spouse, St. Joseph, and lastly by all means, call upon Jesus Christ. Hide yourself within His wounds!

KNIGHTS OF COLUMBUS—THEIR MISSION.

DELIVERED AT BLUEFIELD, W. VA., AT THE INSTITUTION OF
A COUNCIL OF THE ORDER.

Rev. Fathers, Brothers and Prospective Members of the Knights of Columbus:—Today we are about to institute in the thriving city of Bluefield, and with the full sanction and cooperation of your beloved pastor, a Council of the Knights of Columbus. Whilst appreciating much the honor which you had conferred upon me in inviting me to address you on this occasion, I was somewhat at a loss for an appropriate subject. However, after some reflection, I thought I could select no better subject than "The Church and Catholic Societies;" on account of some misunderstanding concerning our society, and for our mutual guidance and instruction.

For the sake of clearness and conciseness, as I do not intend to detain you long, I have resolved the subject into the four following considerations, upon each of which I wish to speak very briefly; the Catholic Church as a Society; What are Catholic Societies?; The Genius of the Knights of Columbus; And What is its Work and Mission?

The Catholic Church is that great spiritual Society founded by Jesus Christ. It is the consummation and perfection of the Primitive and Mosaic religions. Its mission is to continue the work of the Incarnate God. Or in other words its work in this world is to teach, govern and direct all men in the way of salvation.

The Catholic Church is a complete and perfect society in itself. Hence, it has not only the power and right to teach, but the power and right divine to govern and direct men in spiritual things. Its supreme governing power as much as its supreme ruling power is lodged in the Pope, the bishop of Rome. The various bishops, each in his own diocese, subject to the universal bishop, are the source of the teaching and legislative power. The Bishop of Rome,

in or out of an Ecumenical Council, can make laws for the universal Church, which are binding upon the conscience of all the faithful throughout the whole world. The bishops in a Provincial Council can make laws for the province, which are binding upon the conscience of the Catholics therein. And the bishop of each diocese, in or out of a synod can make laws for his diocese which are binding on the conscience of his subjects; always supposing that they conflict not with the general laws of the Church. Now from these principles it follows that the Church has the right, even the duty at times to declare what societies are Catholic, what societies are lawful, and what societies are forbidden. This brings us to the second consideration—What are Catholic Societies?

Brothers, upon this important point to be exact, we shall divide societies which Catholics may join, into three kinds; namely, strictly religious, semi-religious and secular. In order that strictly religious societies may be lawful they must be approved by the Church either in writing or orally. The Holy Name Society, and the Blessed Virgin's Sodality are of such a nature, because their end and means are strictly religious. All may therefore readily see why such societies must be thus approved.

In order that the semi-religious societies may be lawful, they must have at least the implicit sanction of the Church. Semi-religious societies as the word implies, are those whose end is partly religious and partly secular. As an example of this kind we may take for instance the Knights of St. John and the Ancient Order of Hibernians. Now it is on account of the religious element in these societies that they demand the approbation or sanction of the Church. It requires no course of reasoning to prove this to any intelligent Catholic.

And finally, in regard to secular societies, whose end is simply some temporal advantages offered to the members; in order that these societies may be lawful they must first be free from the condemnation of the Church, and secondly, they must contain nothing morally wrong. But allow me to remark that the Catholic Church never has, or never will condemn any purely secular society unless there is discovered,

after mature investigation, something morally wrong either in the end proposed or the means used to obtain it. The Church has condemned certain societies, because they constitute a religion in themselves, because they have usurped her God-given rights, and have attempted to put themselves in her place.

This brings us to the third consideration. What kind of a Society is the Knights of Columbus? The Knights of Columbus is a semi-religious society. It has two ends in view; one a spiritual the other a temporal, with the spiritual predominating and prevailing. It aims as far as external helps go, to make its members better, truer and more loyal Catholics; and consequently better, truer and more loyal American citizens. The Knights of Columbus is spread throughout the continent of North America. It has councils in almost all the dioceses of these United States, in the dioceses of the Dominion of Canada, in Mexico and in Cuba. It has crossed the Atlantic and Pacific, and we find Councils in Ireland and the Philippine Islands. Its membership at the present time numbers over two hundred thousand men. It is opposed by no bishop of whom I know, and it has at least the implicit sanction of the hierarchy of the United States. Some of the most zealous bishops and priests of this country are members of it. Our own bishop approves of it; for before we had a council in Huntington, he encouraged me to organize one. It is true that there is a diocesan statute which says that a society in order to be considered Catholic and have all the privileges and rights of such must be approved in writing by the Ordinary. But a Bishop is superior to the diocesan statutes, and can annul, change or suspend them. And we know that Bishop Donahue has done so in the case of the Knights of Columbus. It has his sanction, moral support and encouragement, although he has not approved it in writing.

The Knights of Columbus has a temporal end in view, like all organizations of a semi-religious nature. And whatever is offered in a worldly advantage by other societies, the Knights of Columbus has something equally as good if not far better to offer. The members of the Knights of

Columbus, although bound to secrecy and obedience, can under certain circumstances divulge the secrets to the spiritual and secular power, and their promise of obedience is only conditional. Hence, it never will conflict with the Church or State.

And now Brethren, we pass to the last consideration—What is the Mission of the Knights of Columbus? In union there is strength. It is not good for man to be alone. Organization is the spirit of the age, and to accomplish any great work nowadays men must form themselves into a society. The Church must therefore have societies of a semi-religious nature. I lay it down as the first and principal reason for the existence of the Knights of Columbus, that Catholics may find in it and kindred societies under the eye of the Church whatever is found good in societies oftentimes hostile to the Church. In other words, that Catholic men may have no excuse to join societies which are to say the least dangerous and hurtful to their faith or morals.

The Catholic Church can supply all that is necessary for the spiritual and moral man. In her are found all the doctrines of Christ for the enlightenment of the darkened understanding and all the sacred rites instituted by Him for the strengthening of the weakened will. The Church could accomplish her work and mission in this world without the use of semi-religious societies. But we know from experience that the weal or welfare of the Church can be helped or retarded considerably by accidentals. Does not the success of the work of the Church depend, to a certain extent upon human means? To illustrate, take a priest who is prudent, zealous, congenial, and has a strong personality, and place him over a parish and contrast the success of his work with a priest who lacks these qualities. Although both preach the same doctrines and administer the same sacraments, how much difference there is in the fruit of their labor. The former brings forth fruit a hundred fold, the latter scarcely ten. Now, it is the same with semi-religious societies like the Knights of Columbus. They can and do render valuable assistance to the spiritual building up of a parish and the Church. And that is the second reason for their existence.

In the Catholic Church there are two orders, the clergy and the laity, the teachers and the disciples, the ministers and the subjects. By divine institution the Church has been so constituted. The priests are to offer up the Sacrifice of the Mass, administer the Sacraments, teach the people and guide them spiritually. But the laymen have a work to do. They are to be the secondary teachers. They have many opportunities to spread Catholicity which a priest has not. By its fruits the tree shall be known. A layman's life is opened to the full public glare. And a knowledge which some non-Catholics have of the Church comes solely from the life of the Catholic layman. Every good Catholic is therefore a missionary. He teaches by the example of his daily life. Now the Knights of Columbus specially tries to encourage this work on the part of Catholic laymen and endeavors to get bound together in one society the best, the most intelligent, and most influential Catholics.

What a great work lies before the Knights of Columbus! Upon the Catholic mankind of America, united, will depend the stability of our country. They and they only will be able to resist and to beat back the united hosts of infidelity, socialism and anarchy which have crossed the waters and have planted themselves in these United States where they are carrying on and waging an active propaganda. I pray may the Knights of Columbus be true to their mission and grow and spread like the Church herself until they are found in every hamlet, town and village in this country near the Church, upholding and supporting her! And may they cross the Atlantic and enter the Latin countries, and there be a bulwark and a tower of strength to the Church in her gallant fight for God and faith and liberty against the machinations and persecutions of the infidels and masons of those countries!

THE SEVENTH AND THE TENTH COMMANDMENTS

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The Seventh Commandment is: "Thou shalt not steal," and the Tenth is: "Thou shalt not covet thy neighbor's goods." These two Commandments go together just as the Sixth and the Ninth; one regulates our desires, the other, our actions. For from desires proceed actions. And before we take our neighbor's goods, we must first desire them. However, oftentimes we desire our neighbor's goods, without taking them; which is a grievous sin; for sin lies in the will. The only difference is, if we take our neighbor's goods, we are bound to restore them.

My Brethren, the Seventh and the Tenth Commandments are likewise founded on the law of nature, and are taught us by reason. God in the Decalogue simply makes those truths clearer and confirms them. The ownership of movable or stable goods is necessary to the life and progress of men. And hence, among all nations and people, from the creation of man down to the present time, this right has been recognized. To preserve our physical life, we need food, clothing and shelter; and nature gives us the right to these things. To provide for ourselves and those depending upon us with any degree of stability and certainty we must own land and the means of production. Therefore, nature gives us the right to these things. We are commanded by the law of conscience to do unto others as we would have them do unto us, to render to everyone his due, and not to distress unnecessarily our neighbor's mind. Now by not respecting our neighbor's property we sin in this way.

My Brethren, by the Seventh and Tenth Commandments we are forbidden to steal. And by stealing, we mean the taking away or retaining what belongs to another against his will. St. Paul in his Epistle to the Thessalonians says: "This is the will of God, your sanctification

* * * * that no man overreach or deceive his brother in business; because the Lord is the avenger of all such things as He has told you before, and we have testified."

Servants who waste the goods of their master or give them away, or appropriate them for their own use without permission, are guilty of the sin of theft. Workmen who do their work in a careless and indifferent manner and exact the price of good work, or when employed by the day protract the work beyond measure, are guilty of the sin of theft. Those who are in charge of the affairs of other people and use such trust to their own advantage and the detriment of those people, are guilty of the sin of theft. Public officers who take bribes or administer their offices unjustly or unfaithfully are guilty of the sin of theft. These are some of the more common ways by which the Seventh and the Tenth Commandments are broken by theft.

My Brethren, by the Seventh and the Tenth Commandments are forbidden all rapine and robbery. And by rapine or robbery, we mean the taking away of what belongs to another by open violence. Isaias the Prophet, writing in the name of the Almighty saith, "Woe to thee that spoilest, shalt not thou thyself also be spoiled? When thou shalt have made an end of spoiling thou shalt be spoiled." All those who have used their authority to deprive others unjustly of their goods or possessions are guilty of robbery. All those who force others by unjust exactions to sell their possessions at a great sacrifice, are guilty of robbery. All those who go in debt, and afterwards refuse to pay or who put off the paying of just debts to the hurt and prejudice of their creditors, are guilty of robbery. All those who oppress the widows, orphans and the poor, or compel workmen to work for wages upon which they cannot subsist, are guilty of robbery. This last kind of robbery is most detestable in the sight of God. For, speaking through the inspired writer, He says: "Touch not the bounds of little ones and enter not into the field of the fatherless; for their near kinsman is strong and He will judge their cause against thee;" "He that taketh away the bread gotten by sweat, is like him that killeth his neighbor."

My Brethren, by these two Commandments are forbidden all forms of usury. And by usury, we mean, the taking of a recompense or reward merely for the use of some money or goods. As for example, I borrow a few dollars for a week or two, and the one from whom I borrow it exacts from me a certain percentage of it. Or, again, a woman loans her neighbor some flour or meat and exacts from her when she returns it more than she borrowed. It is true in the case of banks money can be loaned out on interest, but the interest is the value of something extrinsic to the money loaned. However, if banks charge over the per cent. allowed by law, they too, are guilty of usury. Usury is a grievous sin as we learn from the Scriptures. Thus in Deuteronomy it is expressly forbidden: "Thou shalt not lend to thy brother money to usury, nor corn nor any other thing." And Ezechiel, the Prophet, says: "He that giveth upon usury and taketh increase; shall such a one live? * * * * He shall surely die."

We have come now to avarice, which is forbidden by the Seventh and the Tenth Commandments. By avarice, we mean, an inordinate love or desire for money or riches or the 'goods of this world. And how many people are guilty of this sin! These are the signs. If you are continually thinking on money, or the goods of this world even when performing your religious duties, then you are avaricious. If, because, you possess some of the goods of this world, you are haughty and proud and look down upon your less fortunate brother, then you are avaricious. If at the loss of some of your goods you grieve much, you are avaricious. If you refuse to help the needy and do not want to pay your just debts, are unwilling to part with any of your money, you are avaricious.

My Brethren, he who has taken away anything from another unjustly, whether by force or fraud, or has been the cause of its being taken away by others, or has in his possession goods which belong to another, is bound by the strictest laws of justice to return the said goods to the true owner either in kind or value. We are also bound to make restitution for the loss the owner may have sus-

tained by our unjust possession of his goods. And finally, we are bound in conscience to pay our debts. That man or woman who does not do so cannot hope to have his or her sins forgiven by God.

My Brethren, let us examine ourselves, this morning, on these two Commandments. We are living in an age when the people make light of these Commandments; and in a country where one would judge such Commandments did not exist. And yet, there are no Commandments upon the keeping of which God, through the inspired writers insists so strongly. The rich break them and the poor break them. The rich by their unjust exactions, and the poor by their avarice and envy. The rich are the stewards of God, and will have to render a strict account of their stewardship. The poor are the wards of God, His friends and intimates, and He considers done unto Him what is done unto them. Let them realize their true dignity. "Woe to you that are rich," says Christ, "for you have your consolation;" and again He says: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God." Christ did not come in affluence and power. He came in poverty and humility. His life was one of toil, suffering and privation. Envy not the rich. Seek not wealth. "The desire for money," says St. Paul, "is the root of all evils; which some coveting have erred from the faith and have entangled themselves in many sorrows." God knows what is best for each one of us. Seek not the things of the body; but seek after the things of the soul. Aim at the higher life. We are not beasts. That man is happiest and most blessed, who is in moderate circumstances and possesses virtue. Allow no false teachers, as socialists for example, to deceive you. Earth is not our heaven. We are here on trial and probation. Inequalities of wealth, position and talent must exist. The lot of predestined souls must be one of conflict and suffering. Those who have no crosses and trials forget God; their souls and eternity. "I am the Way, the Truth and the Life;" "If any man will be My disciple, let him take up his cross and follow Me." These are the words of the Infinite Wisdom.

THE BLESSED EUCHARIST.

PREACHED AT HOLY REDEEMER CHURCH, ASHLAND, KY.

It was the Feast of the Passover, and Jesus called Peter and John and told them to get all things in readiness for it. "But, Master," replied they, "where shall we celebrate it?" "Go ye," said Jesus, "into the city, and there shall you meet a man carrying a pitcher; follow him. And whithersoever he shall go in, say to the master of the house: 'The Master saith where is my refectory that I may eat the Pasch with my disciples?' And he will show you a large dining room furnished, and there prepare ye for us."

On the evening of that day, Jesus Christ followed by His disciples, entered this hall. It was not a gorgeous hall, decorated in costly splendor, as some fanciful artists have pictured it. No; it was a plain Jewish hall with white and unadorned walls. In the center stood a long low table embellished in bright colors. One side was left open for the waiters and along the other and at the ends were arranged reclining couches for the guests. Jesus takes His place; the Apostles repose around Him. John the Beloved reclined to His right, so that by simply turning his head he could rest it upon the Master's breast. Peter, bent on seeing everything, was near John, eagerly watching; and Judas Iscariot reposed hypocritically, near by.

The heart of Christ was now filled with great gladness, for He said to His disciples: "With desire I have desired to eat this Pasch with you before I suffer." Then moistening His lips with the cup, as the Master of the feast was wont to do, He blessed it and offered it to His disciples to be divided among them, saying: "But for Me, I will not drink of the fruit of the vine until the Kingdom of God comes."

Knowing that "His hour was come," as St. John says, "and that He should pass out of this world to the Father, having loved his own who were in the world, He loved them unto the end." Out of the excess of this love on the eve

of His departure He must perform for His beloved ones to gladden and rejoice their hearts forever more, the grandest miracle of His charity, a miracle which would tax, so to speak, His omnipotence!

And when supper was partly over, knowing that the Father had given all things into His hands and that He came from God and goeth back to God, He riseth and layeth aside His garments, girds himself with a towel and washes and wipes His disciples' feet.

The ablution being over, Christ puts on His garments, resumes His reclining position and says: "Know you not what I have done to you? You call Me Master and Lord, and you say well, for so I am. If then I being your Lord and Master, have washed your feet, you ought also to wash one another's feet. For I have given you an example, that as I have done to you, so do you also."

The meal was drawing to a close. And while the apostles were still eating, Christ arose, took bread into His hands, and after blessing it, broke it and gave it to His disciples, saying: "Take ye and eat; this is My body which is given for you. Do this in commemoration of Me." Then He took the chalice and after giving thanks, He gave it also to them, saying: "Drink ye all of this for this is my blood of the New Testament which shall be shed for many unto the remission of sins."

My Brethren, we shall not enter into an exegetical discussion of the texts of Scripture in support of the doctrine of the Blessed Eucharist. We shall not attempt to show that the doctrine is not contrary to reason. No; I am coming more and more to the conclusion that a simple statement of the truth is oftentimes the strongest proof to sincere souls seeking light. The intellect having been made for truth, truth by its own inherent beauty, harmony and splendor draws the intellect to itself. Suffice it then for me to remark that the Blessed Eucharist was foreshadowed in the Old Law by the oblation of bread and wine by Melchisedech, and by the Hearth cake and vessel of water which the angel gave to Elias. Its effects were prefigured by the tree of life which had been planted in the garden of Para-

dise, and by the Manna which fell from heaven and nourished the Jews in the desert. Christ in this Sacrament was prefigured by all the ancient sacrifices, and especially by the immolation of Isaac. And finally the Blessed Eucharist was foreshadowed and prefigured by the Paschal Lamb most perfectly. Here we have the sign of the Sacrament; the Paschal Lamb was eaten with bread; the Paschal Lamb preserved the Jews from the devastating hand of the angel and freed them from Egyptian bondage; and the Paschal Lamb was first immolated and then eaten.

Suffice it to say in reference to the reality in the New Law, that I firmly believe that no intelligent person can with honesty and sincerity—having put aside all prejudice, and with a simple view of discerning the truth—read the sixth chapter of St. John, wherein the promise is made, the fourteenth chapter of St. Mark, the twenty-second chapter of St. Luke, the twenty-sixth chapter of St. Matthew, wherein the institution is described, and the eleventh chapter of the First Epistle of St. Paul to the Corinthians, wherein the proper use of the Sacrament is taught,—I say, and I ask any non-Catholic to make the experiment—that I firmly believe that no one can read those chapters with intelligence and sincerity, compare them among themselves and then with the figures I have referred to in the Old Testament, without coming to the same belief as Catholics, namely, that Christ is really, truly and substantially present in the Blessed Eucharist under the appearances of bread and wine.

Suffice it to say in reference to the mystery, that a Christian who believes in the Blessed Trinity and the Incarnation, should find no difficulty in believing in the Blessed Eucharist. The one inquiry for any Christian is, Has the doctrine been revealed? Has Christ taught it? Is it a part of God's revelation to man? If so, it must be accepted, since Infinite Truth cannot be deceived and Infinite Sanctity cannot deceive us.

My Brethren, in God's dealings with man we may distinguish three great epochs. The first was when God created man—when He made him to his own image and

likeness. The second was when He became incarnate,—when He took flesh in the womb of the Virgin Mary. And the third was when He instituted the Blessed Eucharist.

Before Adam and Eve fell and lost their innocence and holiness, before their souls had become soiled by sin, God loved to look upon them, seeing His own image in them. In the enjoyment of all natural happiness, they were to walk through the earth in the full beauty of soul and body until taken up into Heaven. But when they sinned, they lost these perfections and gifts. Concupiscence now seized their souls, and sickness and misery and death, their bodies. God now beheld in man His own image defiled, and He no longer loved to gaze upon him.

What shall He do? Shall He restore man to his primitive condition? Shall He renew in him His pure image? Great as this act of love and goodness would be, God will do something greater. He will do something which infinite wisdom and goodness alone can do. He will send into the world His eternal Son. This Son will unite to His divine nature, the human nature of man. He will suffer in the human nature, and on account of its being united to the divine in the person of the Word, the sufferings will have an infinite value. They will be the sufferings of God. He will redeem man not only from original sin, but also from actual sin. Every time He now looks down upon the earth, He gazes upon His own Son, and in Him He sees redeemed human nature.

But this is not all. God must reach the individual. Not only was human nature contaminated by the fall, but every member of the human race,—every individual man sinned in Adam and the image of God was defaced in him. Now we may begin to see the great reason for the institution of the Blessed Eucharist. God desired to unite Himself to every man, so that when He should look down from heaven He would see Himself not only in human nature, but in every individual member of the human race. For when man receives the Blessed Eucharist, Christ really, truly and substantially dwells in him, and man is united to Jesus Christ by the closest possible union. We become

as St. Cyril says, like two pieces of melted wax almost indistinguishably one. Behold then, the great reason for the institution of the Blessed Eucharist! Behold therein displayed the greatest love and goodness and wisdom!

My Brethren, St. Thomas teaches that the effects of Holy Communion are five. First, it confers grace, because it contains Christ who is the fount and origin of all grace; "As the living Father has sent Me and as I live by the Father, so he that eateth Me, the same shall live by Me." Secondly, it plants within us the seeds of immortality, because it gives us the power of coming to the possession of eternal life: "If any man eat of this bread, the same shall live forever." Thirdly, it remits venial sins, because it is taken under the species of nutritious food: "I am the bread of life." But it is the property of food to repair the waste of the body; and venial sins are a waste and a drain upon the soul. Fourthly, it takes away some of the temporal punishment due to sin, because it unites us with Christ through charity, and it is fitting that the fervor of charity should remit some of the pain due to our sins. Fifthly, it is a remedy against future sins, and this is one of the effects on which we cannot insist too strongly nor bring out too prominently. 'Bear with me while I give the reasoning of the "Angel of the Schools" on this point.

Sin, says St. Thomas, is the spiritual death of the soul. Now the soul is preserved from spiritual death just as the body is preserved from physical death. The death of the body is caused in two ways;—either from inward decay or from an external cause. In the first case, the body is preserved from death by food and medicine. In the second place, it is preserved from death by the use of its own members with which it may ward off the attacks of its enemies. Now the soul by the Sacrament of the Eucharist is preserved from death in both these ways. The body and blood of Christ, being spiritual food and medicine, imparts new strength and life. And being a memorial of Christ's Passion by which the devils were put to flight and conquered, it drives off the evil spirits and renders their attacks harmless. For, as St. John Chrysostom says, we

come away from the Communion table, as lions breathing forth slaughter and terrible to the devil. Yes, the Blessed Eucharist is the greatest remedy against sin! If we only realized fully this great truth, what a wonderful change would come over the face of the earth! As the body must grow weak, decay, and die without corporal food, so must the soul die without this spiritual heavenly food!

My Brethren, the Real Presence in the Blessed Sacrament is the central doctrine of the Catholic worship. Upon it hinge and around it move all other devotions. If any devotion lead its devotees to the foot of the altar and the Communion Table, we can rest assured that it is orthodox; whereas, if it lead them away, let us beware,—we are treading dangerous ground.

The Real Presence in the Blessed Eucharist is the magnet which draws millions and millions to our Churches. It is that which brings at all hours under great inconvenience thousands to our Churches to pray, if only for a few moments. It is the abiding of Christ on our altars that makes our Churches so sacred, forbidding anything profane to come nigh. It is Jesus Christ in the Blessed Sacrament that causes that awful stillness within the portals of our Churches. It is Jesus Christ dwelling within the Tabernacle that causes Catholics to genuflect on entering the Church, and to remain in silent prayer with bowed head and uplifted hands.

The Blessed Eucharist is the source of sanctification within the Church. Do away with it and no more saints will be canonized. If you ask why thousands of men and women can live the lives of angels in the flesh?—I point to the Blessed Eucharist as the reason. If you ask why men and women can leave home and country and kindred to live a life of prayer, mortification and devotion?—I point to the Blessed Eucharist as the reason. If you ask why so many men and women during the first ages of the Church went to the dungeon and the rack as cheerfully as brides to their nuptials?—I point to the Blessed Eucharist as the reason. If you ask why the Christians of the First Centuries were so dead to the things of this world and so alive

to the things of heaven?—I point to the Blessed Eucharist as the reason; the early Christians communicated daily.

The Blessed Eucharist is the wine which begets virgins and martyrs. Take it out of our Church, and soon the doors of our monasteries and nunneries will close, and our priests and sisters will wed. Do away with it and you will close the doors of our hospitals, asylums and charitable institutions. No more St. Pauls, no more St. Patricks, no more St. Francis Xaviers, no more St. Vincent de Pauls, no more St. Caecilias, St. Agathas and St. Ursulas in the Catholic Church, if you do away with the Blessed Eucharist. Truly the Blessed Eucharist is the sun of all religious life and holiness upon this earth!

A few words from the "Fathers" on the Blessed Eucharist and we have done. St. Ignatius of the First Century, Bishop of Antioch cried out on his way to martyrdom: "I wish for God's bread, heavenly bread, bread of life *which is the flesh of Jesus Christ* * * * and I wish for God's drink, His blood, which is love without corruption and life forever more." St. Irenaeus of the II Century, the faithful disciple of St. Polycarp, says: "Since therefore both the mingled cup and the created bread receive the word of God and the Eucharist *becomes Christ's body and blood*, and out of these the substance of flesh increases and subsists, how can they say that the flesh is not capable of the gift of God, which is eternal life?" St. Cyprian of the III Century, writing to Cornelius, exclaims: "For how can we teach or urge them to shed their blood in confession of the name of Jesus, if we refuse them on the eve of the combat, *the blood of Christ?*" The great Gregory of the Fourth Century cries out: "But without shame or doubt, *eat the Body and drink the Blood of God*, if thou desirest eternal life." St. John Chrysostom of the same Century writes: "We eat not manna, but we feed *on the Lord's body*; we drink not from a rock, but from His side." And finally St. Augustine of the V Century says: "They come unto Him that they may crucify Him; let us go unto Him that we may *receive His body and blood.*"

In conclusion, my brethren, let me ask you, do you receive Jesus Christ often in the Blessed Eucharist? You cannot live a spiritual life without frequent communion: "Unless you eat of My body and drink of My blood, you cannot have life in you." Do you visit Jesus Christ often in the Blessed Sacrament? He is the great physician of all the ills of heart and soul. He invites you to come to Him often, that He may refresh you: "Come unto Me, all you that are heavily laden and burdened, and I will refresh you." Are you recollected and reverential in Church? Remember the great King of heaven and earth is in the Tabernacle and myriads of angels are hovering around, adoring and praising Him!



EIGHTH COMMANDMENT.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—The Eighth Commandment is, "Thou shalt not bear false witness against thy neighbor." You see this Commandment is negative in form, that is, it forbids us to do certain things. According to the letter, we are forbidden to tell lies about our neighbor, and consequently are commanded to speak the truth about him. But the Eighth Commandment comprises a great deal more than this. By it we are forbidden to lie, to equivocate, to inquire into secrets, to reveal them, to suspect our neighbor, to lessen his reputation and to insult him.

My Brethren, the peace and stability of civil society depend to a great extent on the keeping of the Eighth Commandment. Business is founded on faith and confidence; and without truthfulness we cannot have faith and confidence in our fellow man. Quarrels, strifes and murders to a great extent are caused by the disregard of this Commandment. Our perfection too, in a great measure depends upon the keeping of this Commandment; "If any man," says St. James, "think himself religious not bridling his tongue, but deceiving his own heart, this man's religion is vain." And yet, my brethren, there is no Commandment which is broken oftener than the Eighth Commandment, and by religious people too, in some way or other. This morning in our Catechetical instruction, we shall enter into some of its details.

What is lying? It is some word spoken by us, or some act done by us with the intention of deceiving our neighbor or leading his mind into error. The mind has been made for truth. The possession of truth is its perfection, hence, it has the right to the truth. In that consists the malice of lying. An act done with the intention of deceiving our neighbor is called deceit; and when it is done by a sinner to make out that he is just, it is termed hypocrisy. It

is not a lie to say something which we believe to be true, although it is not. To lying also is referred adulation and flattery. But it is no harm to tell a jocose lie for the purpose of recreation if your hearers know the truth and are not deceived. There is also the officious lie of which our business and professional men are often guilty. If our neighbor be not hurt thereby, this species of lying, is not a grievous, but only a light sin. But a malicious lie—a lie which injures our neighbor either in his character or his goods—is a mortal and grievous sin. And if to it be added an oath it becomes perjury, which is a great crime against God and society. We are bound in justice and before the sin can be forbidden, to repair the injury we have done.

My Brethren, by the Eighth Commandment we are not always obliged to speak out our whole mind. And in some cases mental restriction is most prudent. We have the example of our Divine Lord in this matter. That his enemies might be in doubt about some of His teaching is one of the reasons why He spoke in parables:—"That they might have ears and hear not." But, if we use words in an equivocal and distorted sense, and our hearers have no way of discovering their true meaning, then such mental restriction becomes a lie and is forbidden. Let me say too, that for any mental restriction there must be always a sufficient reason.

By the Eighth Commandment we are forbidden to reveal secrets without a just cause. And the grievousness of the sin will be in proportion to the nature of the secret. If our neighbor is injured through the revelation of the secret, we are bound to repair the injury. However, for a just cause we can reveal a secret; as for example, if the court were to demand it and it be necessary for the public good; or if we want advice we may reveal it to a prudent person. Since we must keep secrets, then without a sufficient reason we are forbidden to pry into secrets. Hence, outside the case of parents and superiors we are forbidden to open the letters of others.

My Brethren, by the Eighth Commandment, we are forbidden to hurt the good name of our neighbor. We sin

against this part of the precept in two ways; first, by rash judgments and suspicions; secondly, by detraction. We judge a person rashly, when without a sufficient reason we think him wicked or evil. Such a sin by its very nature is serious and mortal. We commit the sin of suspicion, when without a motive we doubt the honesty of some one. This sin as a rule, is not mortal. We sin by detraction when we give expression to our rash judgments and suspicions. Detraction is a mortal sin and we are bound by justice to make reparation just as much so as if we stole our neighbor's goods. When we spread a false report about our neighbor, and it is injurious, and hurts friendship too, then the sin takes on a new species and becomes a calumny. No cause will excuse the sin of calumny. It is something intrinsically evil, a grievous sin and never permissible. In certain cases, however, and under certain circumstances, we are allowed to make known the sins and faults of our neighbor. For the purpose of correction we can make known the sins of children to their parents or superiors. We can also, for the purpose of consolation or advice speak of the faults of others to prudent men. For the good of our hearers that they may avoid like faults or correct them we may speak of the crimes of others. For the good of the community we may publish the faults of our officials. However, in all these cases, that it may be lawful there must be certain conditions. There must be absent the feeling of malice, and the evil to be averted must be proportionable to the evil arising from the detraction. The crime must be made known to as few as possible, and we must have gotten our knowledge legitimately.

Finally, My Brethren, we sin against the Eighth Commandment by contumely; which is some word or act by which we insult our neighbor. As for example, to accuse some one in the presence of others of a crime, or to say that he is indolent, or to wish him evil, or to ridicule him, or to submit him to some humiliation. Contumely, as a rule, is a grievous sin, but oftentimes the want of reflection, or the low state of the person insulted makes it only a slight sin. For the sake of correction in those who have author-

ity, or for the purpose of recreation it ceases to be a sin, and may be a praiseworthy act. It is unnecessary to add that if we have insulted those in authority, natural, civil, or religious, we are bound to make reparation.

In conclusion, My Brethren, allow me to say that if the Eighth Commandment were kept in spirit, this world would be almost a paradise. Many of the crosses, trials, afflictions and heart aches come from the non-observance of this Commandment. Let us put aside all deception, trickery and lying and cultivate the spirit of candor, frankness and truthfulness. Let us be most kind in our thoughts, judgments and words. Let us be forgiving. As we judge others so will God judge us. There is no one so bad who has not some good in him, and no one so good who has not some flaw in him. Let us take the beam out of our own eye before we look for the mote in our brother's eye, as Christ teaches us. And He says again: "Judge not lest you shall be judged;" "Let not the sun go down upon your wrath;" "If you have an offering to make to the Lord, go first and be reconciled to your brother." How can we say the "Our Father" and entertain hard feelings towards our brother? We there ask God to forgive us our faults against Him, as we forgive others their faults against us. The Christian who says the "Our Father" and allows hard feelings to remain in his breast is a hypocrite. We cannot keep the Eighth Commandment unless we are filled with the spirit of love. And we cannot get this love except from God, its centre and source. Let us beseech God frequently for it, and especially the Sacred Heart of Jesus in the Blessed Eucharist.



SERMON ON CHURCH AND STATE.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—After having heard Christ's severe but only too true arraignment of their cruelty and ingratitude towards His heavenly Father under the parable of the vine dresser and wedding feast, the Scribes and Pharisees despaired of ever conquering the Christ by their own efforts. And they proceeded now to take counsel of the Herodians, Roman courtiers for whom they had only the greatest aversion.

It was decided at the conference to put some question to Christ, which, no matter how He answered it, would involve His ruin. But it must be asked by those who would excite no suspicion; otherwise Christ by a single word, as He had done on another occasion, might expose the snare wherewith they wished to entangle Him. It was therefore agreed that the Herodians should ask the question. However, as a further precaution they were to pretend to be engaged in a serious discussion, and thus approach Christ to settle the difficulty.

Under this hypocritical guise they went to Christ with great demonstrations of reverence and said: "Teacher, we know that Thou art true and teacheth the way of God in truth; neither carest Thou for any one; for Thou dost not regard the person of men; tell us therefore what thinkest Thou? Is it lawful to pay tribute to Caesar or not?" How should Christ escape the snare? It seemed quite impossible. If He answered in the negative and said it were not lawful, then He would incur the vengeance of Rome. If He answered in the affirmative and said it were lawful, then He would arouse the anger and fury of the Jews, who would say that He was trying to curry favor with Rome. But in Christ dwelt the wisdom of the Godhead, and seeing the pitfall, He turned to the Scribes and Pharisees (for the Herodians were simply their instruments), and said "Why tempt Me hypocrites? Show Me the tribute money."

Now, it was forbidden by the law for the Jews to have in their possession any metal stamped with an idolatrous emblem. And a Roman denarius was such, containing the image of Caesar. There was a special coin authorized by Rome for the Jews of Judea, which bore simply the name of Caesar. However, some one in the crowd passed up a genuine Roman denarius, which displayed on one side the figure of Tiberius with the inscription, "Tiberius Caesar. Son of the Divine Augustus." "Whose is the image and inscription?" They say to Him, "Caesar's". The answer contained their condemnation, for according to the teachings of the famous Rabbi, to accept the money of a sovereign was to acknowledge his power. And if they acknowledged his power and reaped the advantage of his protection by what right could they refuse to pay taxes? And then Christ concluded, "Render to Caesar the things that are Caesar's and to God the things which are God's."

The Scribes and Pharisees seeing that it was now impossible to incite the people against Christ, retired in confusion. But three days after in Pilate's Praetorium we find them calumniating Him, saying that He forbade the people to pay tribute to Caesar.

My Brethren, there are two important lessons taught us in today's Gospel; first, that there are two powers or two authorities in this world; namely, the spiritual and civil, or the Church and the State; and secondly, that to both of them we owe allegiance and have duties and obligations.

Man has been placed in this world on trial and probation. By the fall of Adam and Eve, his intellect has been darkened and his will has been weakened. But God in His goodness raised him to a supernatural state; therefore the need of a spiritual power and authority. However, God no longer directs man by the Patriarchs and Prophets. And Christ lived but thirty-three years on this earth, and only three of them were given up to public teaching. God must therefore have a representative in this world; and the Church is that representative; because to her was said: "Going therefore into the whole world teaching all nations.

And behold I am with you all days even to the consummation of the world;" "I will send the Holy Ghost upon you Who will teach you all truth and bring all things to your mind whatsoever I have commanded you;" "He that will not hear the Church let him be as a heathen and a publican."

Man is a social, dependent being, in whom there is a rebellious will and a selfish and unjust spirit. Consequently there must be civil society for man to live in, and in it there must be authority to compel man to perform certain duties necessary to the existence of the State, and to make him respect the rights of others. In the very creation of man then, God has instituted and sanctioned government. And all legitimate governments are lawful. It matters not what form they may take; whether the authority be vested in a king, or an emperor or in a president, it must be respected and upheld, and to those rulers we owe allegiance; for the form of government is but an accident. St. Paul says, "Princes are not a terror to the good and bear not the sword in vain; and he who resisteth them resisteth the power of God."

The two powers, therefore, have the sanction of God and have a special work to do, and are independent in their own spheres. But this does not mean that one does not need the assistance of the other, and can thrive without it. No; the State needs the Church to teach the people to have respect for its rulers and to obey its laws. And the Church needs the State to protect her in her rights and to compel the observance of some necessary laws. Both powers are intended by God and in the very nature of things, to render mutual help and assistance. Whenever there is a clash between the two authorities, as the spiritual is above the temporal and the State is fallible, there can be no doubt to whom obedience must be given. And we must answer in the words of the Apostles, when forbidden to preach Christ, "We must obey God rather than man."

My Brethren, true history will bear me out in what I say, that whenever there has been a conflict in the past between the Church and the State, invariably it was caused

by the State's trying to invade the domain of the Church, trying to enslave the Church, trying to make a tool of her to advance some unworthy object. But the Church has a right, yea, a duty, to resist such encroachments. And this she has done from the very beginning. And every age has given us valiant champions of the rights of the Church, especially in the occupants of the See of Peter. And Pius X, is at present fighting a glorious battle for the rights and liberties of the Church against the machinations of the French and the Spanish governments.

In conclusion, My Brethren, let us resolve to respect all our civil rulers and to obey all just laws not through fear, but from a conscientious motive. If an injustice is done, let us appeal to an enlightened public opinion and the ballot, remembering that a revolution is seldom lawful, and he who resisteth the powers, resisteth the will of God. Let us respect and reverence the rulers of God's Church; for they are God's representatives, and Christ's ambassadors, and the dispensers of the mysteries of the heavenly kingdom. Christ considers done unto Him, in a certain sense, whatever is done unto them; for He says, "He that despiseth you, despiseth Me, and he that despiseth Me despiseth Him that sent Me." Let us willingly obey the laws of the Church. Yea, we must go farther and try to imbibe her spirit, always remembering the words: "I am with you all days even to the end of the world;" "He that will not hear the Church let him be as a heathen and a Publican."



SERMON ON ST. PATRICK.

PREACHED AT MASON CITY, W. VA.

My Dear Brethren and Christian Friends:—At the invitation of your zealous and beloved pastor, I have come to speak on St. Patrick—his life, character and work. Although I have a German name, I have as much, perhaps more Irish than German in my make-up, for my mother's parents came from Ireland, and Quinn and Quinnigan were their family names. However, it matters not what I am, nor the nationality of my parents; for I am one of those who believe that greatness is not confined to any country; it is indigenous to every clime and is found among all nations, races and people. I admire nobility of soul and greatness of mind wherever found, and may I become an outcast and be despised by my countrymen, if ever I attempt to belittle a grand and noble character on account of his race, creed or nationality.

Just as the country has its heroes;—men who have distinguished themselves on the field of battle or in the councils of the nation; men whom she holds up for the admiration and imitation of her people; men whose deeds of valor and state-craft she celebrates in song and poetry and oratory on each recurring natal day; so likewise the Catholic Church has her spiritual heroes;—men and women who by the sanctity of their lives and glorious deeds for the cause of Christ and His kingdom have shed luster on Christianity and advanced its cause; men and women whom she holds up for our admiration and imitation; and whom on account of their now reigning with God in heaven, she exhorts us to invoke as intercessors. Yes, the canonized saints of the Catholic Church are our spiritual heroes. Besides having the divine sanction, we do but follow the instincts of nature and the dictates of reason in honoring them.

Now in this glorious galaxy, with the exception of St. Paul and perhaps St. Francis Xavier, there is not one who

has extended more the empire of Christ over the souls of men, than he, of whom I am to speak. In the catalogue of Saints I know of none whose perceptible work is greater or more lasting than that of St. Patrick, the apostle of Ireland. This fact, the living, exuberant faith of the Irish, their universality and tenacity may explain why the 17th of March is kept as a semi-holiday the world over, why St. Patrick has become, so to speak, a universal patron, whose memory is honored in almost every country under the sun.

My Brethren and Friends, this age is a skeptical one. Almost every truth has been called into question. It is then not surprising, although quite amusing that the very existence of St. Patrick should be questioned. And it is questioned, too, by a man with some claims to scholarship—Doctor Ledwich, the vicar of Agaboe. His objection is twofold. First, he says that no mention is made of St. Patrick by any writer during the V, VI, VII and VIII Centuries, not until Nemius' work appeared in the year 850. Secondly, he says that several writers in their lives of St. Patrick have attributed to him an incredible number of stupendous miracles. We deny, "in toto", his first assertion. In the V Century, St. Frich, a disciple of St. Patrick, writes about him. In the VI Century St. Columbanus, the Irish Apostle of Scotland, ends a transcription of the Gospel with a prayer to the holy Bishop Patrick. In the VII Century, we have several writers referring to him, among whom we may mention the Abbot of Iona, St. Cumin of Connor and Adaman. In the VIII Century, we have a collection of Irish canons decreed by St. Patrick; and in the famous Stowe Missal, which is admitted by Dr. Todd to be as old as the Eighth Century, we find his name. To the second objection, we answer that although to narrate an incredible number of miracles as having been performed by St. Patrick may throw some doubt on the other facts narrated by the same author, still, it is no valid objection against the existence of the main character. And it loses all its weight and falls to the ground, when we have numer-

ous and indubitable testimony from other sources; and such is the case with St. Patrick.

That St. Patrick was not a mythical person, we have evidence so strong and convincing, that if you doubt it, away must go all historical knowledge; we can know nothing of the past; we must become historical skeptics. Besides what I have adduced from the V to the VIII Century, we have, at least, the testimony of more than thirty writers and historians of different countries to the existence of St. Patrick. In the XVI Century we have two lives written of him, one by Petrus de Natalibus, and the other by the Archbishop of Florence. In the XIV Century, we have the learned James Voragine writing of him. In the XII Century, we have St. Bernard of Clairvaux calling St. Patrick the Apostle who converted the Irish nation to the faith. Sigebert, the best poet and most universal scholar of the Eleventh Century, makes honorable mention of him. Usuard, Raban and Alquin of the IX Century write about him. This carries us back to the Eighth Century. In every Century, then from the Fifth to the present we have a host of writers testifying to the existence, life and work of St. Patrick.

I have paid some attention to these objections of Dr. Ledwich on account of his name, and because I know that you have already heard or will hear them. This is my apology for answering them. As a conclusion, I wish to quote Cardinal Moran, the Irish antiquarian anent the subject—"All the Christian traditions of Ireland are clustered around the memory of St. Patrick. Her hills and islands and streamlets and fountains reecho his name. Every monument that traces the line of separation between Christianity and paganism in Ireland rests for its basis on his existence."

My Brethren and Friends, if seven cities have contended for the birth of Homer, the Grecian bard, almost as many countries have contended for the birth of St. Patrick. Ireland, England, Scotland, Wales and France, each has its claim. But the question narrows itself down to Scotland and France. The great honor of having given

birth to the glorious Apostle of sweet Erin lies between Scotland and France. Each country has the weight of great authorities, on its side. One body of learned antiquarians tells that he was born at Kilpatrick, between Dunbritton and Glasgow; another, equally as learned, says that he was born at Bologna, on the north western coast of France. If these great lights cannot agree, it would be presumptuous on our part to attempt to decide the matter. As it is only an honor affecting not the man, we shall leave the question, "*in statu quo*", to be fought out and decided by the future historical sages.

St. Patrick was born about the year 387, of a noble and illustrious family. His father, Calphurnius, was a deacon, and his mother, Conchessa, was a near relative, probably a sister of St. Martin of Tours. He was reared with the tenderest care by fond Christian parents and surrounded with all the sweets and delights of the happiest of children. This young man so fondled and reared, at the age of sixteen—at the age when life is just budding with its brightest promises, when a noble son is the darling hope of a kind, good, ambitious father, and the object of the tenderest love and solicitude of a Christian mother—at this age he is torn suddenly away from them; torn away from home and country and carried into a barbarous country by pirates. O the heartaches such a separation must have caused parents and child! Worse! far worse than death! He is carried away by Irish pirates, who have made a descent upon the coast of France and sold as a slave into their country, where he is made to attend flocks of sheep and herds of cattle, in hunger and thirst and nakedness, amid the wintry hail and frost, on the mountains and in the forests of Caledonia.

Neither the blessed Patrick nor his parents could see the designs of God in all this. He was called into the wilderness, like John of old, to be fitted for this future apostleship. Here, he was to become acquainted with the country, the manners and customs of the people. Here, his constitution was to be developed along hard and rugged lines. In this exile, God would wean his soul from the world, and

teach him the secret and sweetness of prayer. He remained as a slave, in the calling of a shepherd, for upward of six years. During this time, he was growing in faith and love, in sweetness and strength of soul. And we are told that he broke off his sleep several times during the night to arise, and sing the praises of his Master. His afflictions were the sources of heavenly benedictions, because he bore his cross with patience, resignation and holy joy. God, in His own good time, admonishes Patrick in a dream to return to his country, and informs him that a ship is ready to sail thither. Patrick repairs immediately to the sea coast but cannot obtain passage. Thus, another trial and cross the Master has prepared for His chosen servant. As he is returning to his hut in prayer, the Pagan sailors beckon him back and take him aboard. I pass over the journey homeward, although we are told that through the intercession of Patrick, the crew, when wandering through the deserts of Scotland for seven days, without any provisions, came miraculously on a herd of swine; and also, that St. Patrick, through the invocation of Elias, was saved from being crushed to death by a huge rock which fell upon him.

It requires no flight of the imagination to picture the scene in the home of Calphurnius and Conchessa, when he, who had been lost, returns, when he who had been dead, comes back to life. What scenes of affection and joy! How father and son embrace, and how the mother, with the purest kisses and endearments, clasps her boy to her bosom and holds him in a loving, sweet embrace! He is disrobed of his shepherd clothes, a scarlet gown is put on him, and a ring is placed upon his finger, the fattened calf is killed, and the relatives and neighbors and friends are invited to make merry, for he who was lost is found, and he who was dead is come back to life. Will not Patrick remain? Surely he will not expose himself to the risk of losing all these home joys. God has other designs on Patrick. Whilst here with his parents, in the midst of endearing sights and sounds of childhood, God calls him—God manifests to him his future work and vocation. Whilst at home, we are told, in a dream he thought he saw all the children of Ireland

from their mothers' wombs stretching out their hands and piteously crying to him for relief. "It was the voice of the Irish," says he in his confession, "and I was greatly affected in my heart."

Like Abraham he arose, like thousands of God's priests after him, he arose, leaves father and mother, home, kindred, friends and country, and sets out for Tours, there to be educated in the school of his uncle, St. Martin. Here he passes four years, laying up stores of sacred knowledge, and sinking deep and broad the foundation of virtue. Again, he visits his parents and then journeys to St. Germanus of Auxerre, by whose advice he goes to the famous school on the island of Lerins to perfect himself more in virtue and knowledge. At this hallowed retreat, he has as companions, St. Hilary of Arles, St. Eucherius of Lyons, St. Lupus of Troyes, and the celebrated Vincent Lerins. On the recommendation of St. Germanus and accompanied by the pious priest, Segetius, who was to attest to his excellence in virtue, Patrick proceeded to Rome.

Patrick's baptismal name was Succath; at his ordination it was changed to Magonius; and now, Pope Celestine, to honor him, conferred on him a new name—"Patrocius", which Cardinal Moran says, an ancient gloss explains as, "Peter Civium", the "Father of his Country."

Patrick received his commission from Rome; from Rome, thrice holy Rome, the See of Peter, the See of the Vicar of Christ, the foundation stone, the rock upon which all heresies have split, the centre of Unity, the source of jurisdiction, the heart from whence flows to all the nations and countries the sound doctrines of Christianity; from Rome, from Pope Celestine, Patrick received the commission to preach the Gospel to the Irish people. With the Pope's benediction on his head, he sets out for his distant mission. On the way he is joined by Auxillius Isserimus and a few others. Patrick continues his journey to Ireland, there, to begin the arduous task of the nation's conversion.

Christianity had been in the world nigh four hundred years before its light penetrated fair Ireland. The countries which border on the Mediterranean Sea had received

the sacred fire from the very lips of the Apostles. Spain, France, Germany and Britain had at least heard the saving truths of the Gospel. The Roman Empire has at last succumbed; Christianity has triumphed over brute force; Paganism has received a mortal wound in the home of the Cæsars; Constantine is converted by the miraculous cross in the heavens. The Emerald Islé was the first country in the west, outside the Roman Empire, converted to Christianity. Patrick landed on its shores about the year 432.

My Brethren and Friends, even before the time of St. Patrick there had been a few Christians in Ireland. Nor is this difficult of explanation, when we remember that there was active commercial intercourse kept up between Ireland and Gaul, and that it was not unusual for the Irish in those days, to make piratical descents upon the coast of Gaul and carry off, as their prey, Christian inhabitants. There were Christians in Ireland even before the arrival of Palladius. But that their number was small we must conclude from the testimony of the great apostle himself:—"The Irish, who till this, had not the knowledge of God, and worshipped idols and unclean things, how they are become the people of the Lord and are called the sons of God. The sons of Ireland and the daughters of its chieftains, now appear as monks and virgins of Christ."

The inhabitants of Ireland worshipped the sun and stars and adored the fountains of the deep. The hills and mountains were the sanctuaries of their gods and there they held their religious services. "Paganism", as Cardinal Moran says, "seems to have impregnably entrenched itself in this fair land. Druidism, which had been banished by Augustus from the Roman Empire had concentrated all its strength in Ireland, now destined to be its chief sanctuary and citadel." We are told that St. Patrick's first convert was a chieftain by the name of Dicho, who to show his sincerity, built a Church at Down. Thence our Saint proceeded to Tara. What a memorable day Easter is in the history of Ireland! It was forbidden by the law of the land to light a fire on Easter Saturday, until the flame should first appear on the Hill of Tara, which was kindled in

honor of Baal, the sun god. Patrick disregarded the law and lighted the Paschal fire on Easter Saturday in front of Tara's royal mansion. King Læghaire seeing it, was indignant and came out with his druids to investigate. His Pagan priests in prophetic words said to him:—"O King! Unless that fire is extinguished at once, its light shall never cease to shine brightly in Ireland." A meeting is arranged between Patrick and the Druids. We can picture with what earnestness, eloquence and simplicity, St. Patrick, explained the faith. Dubtach, the chief poet and Druid and Conall Creevan, a brother of the King, are converted. You are all familiar with the wonderful success of St. Patrick's preaching. I need not tell you that soon the number of converts reached ten thousand. I need not tell you that at Connaught, St. Patrick baptized one hundred and twenty thousand, including seven princes. These are facts of history. The journey of St. Patrick through the island resembled more the march of a triumphant king than the difficult labors of an Apostle. His extraordinary success is without parallel in history. In the course of fifty years, he converted the whole nation. Kings and princes, men and women are won over to the Gospel without the shedding of a drop of blood. Priests are ordained, sees are founded, bishops are consecrated, churches are built, monasteries are erected, and nunneries are established. The green hills of Ireland and its remotest valleys become nurseries of piety and learning. Ireland is transformed; heaven is let down to earth; and she is saluted as the "Isle of Saints";—"Even as the heavens are studded with stars so is Ireland adorned by countless Saints," cries out Aldhelm from the sister isle.

My Brethren and Friends, the man who could accomplish so much for God, whose labors bore such spiritual fruit, the like of which had never been known before, nor since, must have been a wonderfully holy man, must have been the holiest among the holy. Although all the saints have practiced some virtues in an heroic degree, still, some have been distinguished above others for special virtues. Now the predominant virtues of St. Patrick, the ones that

stand out in bold relief were humility, the spirit of prayer, penance and zeal for the salvation of souls. St. Patrick was the humblest of men. In a public letter on the occasion of the scandalous conduct of a certain Christian prince of Wales, Corotick, who profaned the Sacraments and massacred Irish Christians, St. Patrick calls himself a sinner and an ignorant man. In his "Book of Confessions", he makes known his faults with a sincere humility. Yes, a truly humble man sees nothing in himself but poverty, misery and weakness. St. Patrick realized, as none but the humble can, the infinite majesty and sanctity of God. He realized that every grand and perfect gift comes from the Father of Light. He realized that of ourselves we can do nothing, that we may plant and plant, but only God giveth the increase. From his humility sprang his spirit of prayer and penance. He judged and measured himself by the infinite sanctity of God. We are told that he spent part of his nights in prayer. And when Lent came, he suspended his labor and went up into the desert like his divine Master, He went up the steep rugged side of Croagh Patrick, and there fasted and prayed and watered his couch with his tears. Although St. Patrick had always been a pure and holy youth, yet, for some slight indiscretion of youth he wept continually. "My sin", says he, "is always before me." What zeal for the salvation of souls! Patrick had meditated deeply on the Passion of Christ. He saw there the burning love of Christ for souls. He realized that one drop of that blood was sufficient to ransom a thousand worlds. And yet, Christ to show his love for sinners and His desire for their salvation, underwent the most cruel scourging in the court yard until He stood almost ankle deep in His own blood! How to manifest this love and desire more, he allowed them to crown His head with thorns and to drive them down into His sacred brow! How to manifest this love and desire still more and more, he permitted them to drag Him across the streets of Jerusalem, up the high road to Calvary and goad Him on like a beast of burden! And how, on the heights of Calvary, to consummate this love and desire, He allowed them to nail Him

to the cross, suspend Him aloft for three hours, all bruised and mangled, there to die between two criminals, amidst the scoffs and jeers of the rabble! Patrick had imbibed from the meditation on the Passion some of this love for souls. Hence we find him until his death (which occurred at the advanced age of 105), journeying through the length and breadth of the land, visiting the plants which he had planted and nourished them with his counsel, his tears, his prayers and his blessings.

My Dear Brethren and Christian Friends, we may now ask the question: "What faith did St. Patrick teach the Irish people?" That he taught any doctrines other than those of the Catholic Church should provoke a smile on the part of any one versed in the rudiments of theology and ecclesiastical history. From history we know for certain that St. Patrick taught the early Irish Church the Supremacy of the Pope, the Real Presence, Auricular Confession, Devotion to the Mother of God, Prayers for the Dead and Celibacy of the Clergy. And these doctrines are distinctly those of the Catholic Church. It is not my intention to become controversial, so I shall offer just a small part of the testimony that could be adduced in support of the above assertions. As regards the Supremacy of the Pope, listen to St. Patrick himself:—"The Church of the Irish is a Church of Romans; as you are the children of Christ so be you children of Rome." As regards the Blessed Eucharist, in the Howe Missal, which has come down to us from the Sixth Century, we find the words of the Consecration at Mass, to be the same substantially as those found in the Roman Missal of today. As regards Auricular Confession, the learned antiquarian, Archbishop Usher of the Anglican Church thus speaks: "The Irish did no doubt, both publicly and privately, make confession of their faults, as well that they might receive counsel and direction as that they might be made partakers of the keys." That the early Irish Church had the tenderest devotion to the Blessed Virgin we know from an ancient Missal, in which there are Masses for her general feasts and also from a Litany which was composed no later than the middle of the VIII Century, in which she

is invoked under the sweetest and tenderest names. The early Irish Church prayed for the souls of the dead, for in the Bobbio Missal which is certainly as old as the VI Century, we find supplications for the dead through the merits of the Mass:—"Grant O Lord, to Thy deceased servants, the pardon of their sins in that secure receptacle where there is no opportunity of doing penance * * *. Mercifully grant that this sacred oblation may procure pardon for the dead." And lastly as regards Celibacy of the Clergy, it is certain that the early Irish Church practiced it, from the many cononical punishments inflicted upon those priests who violated it.

My Brethren and Friends, let us consider briefly what Ireland has done for the nations of Europe—what part she has played in their civilization. And what a glorious history the disciples of St. Patrick have until the Danish Invasion! They were the missionaries and school men of Western Europe. From the Sixth to the Ninth Century, Ireland was the nursery of learning and sanctity. To her shores flocked thousands of pilgrims seeking wisdom and holiness. From her shores went forth in countless numbers, missionaries to carry the light of Civilization and Christianity into other lands. Who has not heard of the celebrated schools of Armagh, Clonard, Lismore, Bangor, Clonfert, Cashel and Clonmacnois! We are told that the College of Bangor had enrolled at one time over three thousand students, and Armagh had enrolled twice as many. These noble institutions were open to all. The poor as well as the rich had free access. From their walls came forth philosophers, architects, painters, musicians, poets and historians. What nation of Europe has not received much of its Christianity and civilization from Ireland during these Centuries? From the schools of Ireland went forth thousands of missionaries and scholars. They left their homes and travelled over the rocky coasts of the Hebrides, over the Highlands of Scotland; they entered Northumberland, passed into Neustria and Flanders; they crossed over into England and went down into Spain; they penetrated France, and last but not least invaded Germany. Need I mention the names of some of

those great missionaries who carried the torch of learning in one hand and the lamp of faith in the other? No doubt you have heard of St. Columbkille, the Apostle of the Picts; of St. Adrian, the Apostle of Northumbria; of St. Fridfolen, who after long labors in France, established himself on the banks of the Rhine; of St. Columbanus, who preached in Burgundy, Switzerland and Lombardy; of St. Killeen, the Apostle of Franconia; of St. Boniface, the celebrated Apostle of Germany, and his co-laborer, Vergilius.

Among the famous scholars and saints who studied in the schools of Ireland, we may mention St. Egbert, who wrote the history of the first Anglo-Saxon mission to the Pagan Continent; of Blessed Willibrord, who resided in Ireland for twelve years; of Malduff, who founded the school in England which afterwards grew in the famous Abbey of Malmesbury; of Aldhelm, whom Alfred pronounced to be the best of Anglo Saxon poets; of John Scotus Erigena, the most subtle thinker of his age; of Caerulaus, who taught the Cathedral school of Leige, of Dicuin, the grammarian, astronomer, geographer, who was heard on every part of the Frankish kingdom. And during these Centuries Irish monks founded monasteries in all the countries of Europe. Yes, with the learned Irish scholar, Dr. Linch, we may say, "Ireland was therefore both the Athenaeum of learning and the Temple of holiness, supplying the world with literati and heaven with saints."

Ireland continued in undisturbed peace to the end of the Eighth Century, when the Danes, those Scandinavian invaders visited and devastated the land. Every district was invaded and religion was the first to suffer. The rich booty they found in the Cathedrals and Monasteries induced those rapacious men to return again and again. Armagh, with its Cathedrals and Monasteries, was sacked four times in one month; and at Bangor, nine hundred monks were slaughtered in a single day. The contest lasted for two hundred years during which time studies on a universal scale were interrupted in Ireland, ecclesiastical discipline was relaxed, ignorance spread and piety decayed.

But at length, under the leadership of Brian Boru, of Munster, aided by Malachy of Meath and O'Kelly of Connaught on the plains of Clontarf near the city of Dublin, the death blow was given to Danish power. Those who were not driven out of the country amalgamated with the Irish. What a glorious spectacle now presents itself to the view of the historian! Immediately, as the Danish invaders withdrew, almost on the very hoofs of their steeds, Churches and Schools and Monasteries arose from their smoldering ruins and the voice of instruction again resounded with the voice of prayer. Ireland, in the XI Century, became renowned again for her monastic and literary institutions, and students from foreign climes, as of yore, flocked to her shores in search of learning wisdom and holiness.

I cannot give the history of the loss of Ireland's nationality and the subjection of the country to the dominion of England, for it would take too long, and I must now bring my lecture to a close. But let me tell you and emphasize it, that the Bull in which Pope Adrian is supposed to have given King Henry permission to invade Ireland and subdue the Irish is a gross forgery. Cardinal Moran, from the latest researches, gives nine reasons, any one of which is sufficient of itself, to prove the Bull a forgery. If Ireland had been united in her opposition to the English invader, if traitors like McDermot, King of Leinster and weaklings like McCarthy and Donald O'Brien, King of Thuma had not existed, Ireland would never have lost her independence. But, notwithstanding this, the rank and file fought bravely, gallantly and nobly for four hundred years. England, at last by her powerful and imposing forces conquered, and the royalty of Ireland was transferred to the dynasty of England.

And now began a new era of persecution. Ireland is sternly commanded to give up her faith. But Ireland's sons and daughters answered, no! You make take our lands, our homes, yea, our lives, but we will cling to our faith! You have wrested our crown of nationality, but Ireland will unite in the defense of her altars! The island

of doctors and saints, now becomes the land of heroes and martyrs. Again are witnessed the scenes of the early Church, when Ignatius and Polycarp, Agnes and Agatha, Cecilia and Fabiola, Lawrence and Sebastian suffered martyrdom heroically. The three hundred years of suffering and persecution continued; Ireland is deluged with her blood; her fairest provinces are reduced and her land laid waste. But the Celt will not give up the faith of St. Patrick and the faith of Rome!

My Dear Brethren and Friends in Christ, in 1821, George the Fourth, visited Ireland and tried to delude the poor oppressed Catholics with marks of empty civility. But the Irish people were not to be cajoled. Daniel O'Connell, a lawyer of great ability, arose and founded the Catholic Association, which embraced within its circles all the friends of civil and religious liberty. Their claims were irresistible, and the English Parliament was forced to pass the Act of Catholic Emancipation. Although the more obnoxious laws were repealed, Catholics were, still, excluded from the Throne, from the offices of Lord-lieutenant and Lord Chancellor of England. The Repeal Association was founded by O'Connell. The despotic government determined there should be no repeal. A persecution is commenced against O'Connell and his associates. In the midst political contention, gaunt famine stalks abroad in the land. The alarm is sounded, and the people behold the awful spectre of starvation. They fled from the land, or died whilst their lips uttered the last faint cry for bread. Neither the genius, love nor eloquence of O'Connell could save his people, and his big, sympathetic, magnanimous, Christian heart broke. He journeyed to Rome, the holiest spot on earth, to pray at the tomb of the Apostles and martyrs, but on the shores of the blue Mediterranean, the cradle of Christianity, the weary traveller lay down to die. And his last words were: "I bequeath my soul to God, my body to Ireland and my heart to Rome."

O Ireland! the land of St. Patrick, the land of St. Columbanus, the land of St. Bridget, the land of St. Malachy, I salute you from afar! I salute your lovely lakes,

your soft, luxurious climate, your beautiful hills and smiling plains! I salute your chaste daughters and noble sons! I salute your scholars and saints who were the light and salt of the earth when the barbarian hordes were inundating Europe and plunging the nations in chaos and ruins! I salute your thousands of heroes and martyrs for the faith! I salute your philosophers, your historians, your poets, your statesmen and your generals! I salute your priesthood! I salute them all! I bow down and say that there is no country since the beginning of time that has had a more sublime and pathetic history! And I vow that if ever I cross the deep sea, after Rome I will visit Ireland and tread lightly and reverently her sacred soil! I vow that I will make a pilgrimage to her ruined shrines of learning and sanctity, and there in an humble, suppliant prayer with a heavy, hopeful heart, pray God to make her again a free happy, prosperous nation, the Island of Saints, and the land of scholars!



THE RELIGIOUS LIFE.

SERMON AT THE RECEPTION OF THE RELIGIOUS HABIT, ST.
JOSEPH'S CONVENT, WHEELING, W. VA.

Rt. Rev. Bishop, Rev. Fathers, Dear Sisters, Beloved Subject and Brethren:—We are assembled, today, to witness the entrance of a young lady into the religious life. It is therefore both a sad and a joyful occasion. It is a sad occasion, if we view it simply with the eyes of the flesh, because a young lady, talented, the delight of her friends, with much hope and promise is about to leave the world, turn her back on its pleasures and comforts, give up father and mother, sister and brother, and retire into a convent, there to live a life of mortification and seclusion. But it is a joyful occasion, if we rise above the flesh and view it with spiritual eyes, because one has chosen wisely, has obeyed the call from on high and has fled from the world with its deceits and allurements to consecrate herself to God in the religious state. She is about to forsake transitory happiness, that she may win eternal blessedness; she gives up earth that she may possess Heaven. Whilst, therefore, some of her near and dear ones may feel inclined to weep, giving way to the feelings of their lower nature, they must rise superior to it, and rejoice and give thanks to God, today, that He has so favored and blessed one of their own flesh and blood. May it not be appropriate to say a few words this morning on the origin and object of the higher life?

The way of the counsels, the life of philosophy, as Saints Gregory and Basil are wont to call it, is as old as Christianity. It was first lived by Christ, the Way, the Truth and the Life. The Apostles were the next to live it:—"Behold, Lord, we have left all things and have followed Thee; what therefore shall be our reward?" These are the words of St. Peter, the Prince of the Apostles, and show us that they had already embraced this life, and were following

in the footsteps of the Master. Close after them came the Ascetics of the First Century, who took upon themselves voluntary chastity and obedience, and lived a life of prayer and mortification although they did not entirely separate themselves from the world. In the middle of the Third Century, the persecution of Decius, directed against the Christians drove many of them into the deserts in search of that freedom in the divine service which was denied them by the law of the empire. And thus originated the monks and hermits, men aspiring after perfection in the way of the counsels, separated from the world and living alone in the desert, away from the haunts of civilization. St. Anthony is looked upon as the founder of monasticism, although during the later years of his life, he allowed a number of recluses to build their cells around him and at stated times to come to him for advice and counsel. This was the first step towards the cenobitic or community life. But the real founder of it was St. Pachomius, who about the year 315 built several monasteries in the Thebaid, which were soon filled with monks. Along with the monasteries sprung up nunneries. At first, however, the virgins lived at home with their parents. And St. Jerome, in a letter to Eustochium, gives us a clear and exact idea of their mode of life. Allow me to quote a few of the admonitions addressed by this great man to the high born and noble Eustochium to show you that they were following the counsels:—"I would have you draw from your monastic vow not pride, but fear. You walk laden with gold; you must keep out of the robbers' way." "But if real virgins, when they have other failings, are not saved by their physical virginity, what shall become of those who have prostituted the members of Christ and have changed the temple of the Holy Ghost into a brothel;" "You will perhaps tell me that high born as you are and reared in luxury and used to lie softly you cannot do without wine and dainties and would find a stricter rule of life unendurable;" "Let your companions be women pale and thin with fasting and approved by their years and conduct. Be subject to your parents imitating the example of your spouse;" "Rarely go abroad, and if

you wish to seek the aid of martyrs, seek it in your own chamber; avoid men; also, when you see them loaded with chains and wearing their hair long like women contrary to the Apostles' precept, not to speak of beards like those of goats, black cloaks and bare feet braving the cold. Do not court the company of married ladies, or visit the houses of the high born. Do not look too often on the life which you despised to become a virgin; you must also avoid the sin of covetousness, and this not merely by refusing to seize upon what belongs to others, for that is punished by the law of the state, but also by not keeping your own property, which has now become no longer yours." St. Athanasius is the first writer to mention explicitly a convent. He tells us that St. Anthony, after he had given away all his possessions, put his sister into a convent among virgins, and visiting her many years afterwards found her living a chaste and holy life, and ruling other virgins similarly minded. The next mention of a nunnery is the one founded by St. Syncletica, about the end of the Fourth Century in Egypt. Nunneries then sprang up everywhere, and especially around Rome. St. Augustine founded one at Hippo, with his own sister as superior. And St. Scholastica, the sister of St. Benedict, founded and governed a nunnery near Mount Cassino, under the direction of her brother.

The religious state which consists in the profession of the three Evangelical Counsels has been therefore coeval with Christianity. It is a permanent and essential feature of Catholicity. The particular orders or institutions into which religious have enrolled themselves at various times for corporate action are on the other hand contingent and transitory, varying with the needs and wants of the age and locality. But the religious state lives with the very life of the Church of which it is an essential manifestation. Not upon the object of this or that order in particular, but upon the object of the religious life in general, do we wish to speak briefly. "If thou wilt enter into life, keep the Commandments; if thou wilt be perfect, go, sell what thou hast and give to the poor and thou shalt have treasure in Heaven; and come follow Me;" words addressed by our

divine Lord to the young man who wished to know what he must do in order to possess eternal life.

When Christ came into this world, riches and wealth were idolized not only in Judea, but among all the nations. They were sought and loved as ends in themselves and not for any common good. The same has been true down through the Centuries and is doubly true at the present day. Christ knew that poverty would be the lot of many. He knew that it would be better and safer for the majority of men to have less than more. He knew that it would be as difficult for a rich man to save his soul as for a camel to pass through the eye of a needle. He knew that wealth and the love of it would be a most fruitful source of spiritual misery and ruin, both to the rich and the poor. He knew how it would make the rich feel independent of God, and be the key to endless pleasures and enjoyments, which would breed sensuality and blind the understanding to every spiritual conception and make the heart cruel and selfish. He knew that many of the poor in fact would not be poor in spirit, and among them would be found that grasping avarice and unsatiable desire of accumulating. It was therefore, needful that our Saviour by embracing poverty should sanctify it and make it more honorable and more lovable to His followers. He had come, too, on a mission of reparation, and He foresaw the torrents of iniquity that would flow from wealth, and He therefore willingly and freely embraced poverty. And these are the reasons which the Church has in view, if I understand her spirit correctly, when she allows, yea exhorts and encourages her chosen ones to take the vow of poverty and to seal it with a contract and make it their bride as Christ made it His.

"And they sung, as it were a new canticle before the throne, and before the four living creatures, and the ancients, and no man could say the canticle but those hundred and forty-four thousand who were purchased from the earth. These are they who were not defiled with women; for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first fruits of God, and to the Lamb;" words taken

from the Apocalypse and which describe the high calling and the reward of the virgins. Sensual license or impurity has been and is one of the greatest vices of the human race. Where other vices have slain and are slaying their hundreds, impurity, under its various forms has slain and is slaying its thousands. Let theoretical moralists talk as they will about other vices, impurity has been and is the sin of the human race. It was so in the time of Christ. And among the Greeks and Romans it took on a religious aspect. Virgins were prostituted in the temples and the most obscene rites were performed there in honor of gods. Impurity has become the god of the modern world. Marriage seems to be no antidote for it nowadays. This dreadful scourge is almost as prevalent among the married as among the single. There is no sin which saps and undermines so much the spiritual life as the demon of impurity. And from its clutches it takes almost a miracle of grace to release its victims. Christ foresaw all this. To sanctify and exalt virginity, to make the world reverence and honor it, to atone and to make reparation for the sins of the flesh, to set up an ideal even for those wedded—to strive after conjugal perfection,—and to be an example and a model to His chosen ones and those striving after the higher life, Christ came as a virgin; chose a virgin as His mother; His foster-father, a virgin; His precursor, a virgin; the friend of His bosom a virgin; and He promises that His heavenly bodyguard shall be virgins—virgins not alone in mind, but in body. Hence in all ages of the Church's existence virginity has been considered almost essential to the perfect life; and among both sexes we find voluntary celibates who, by vow, have wedded themselves to the conflict for life. "And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these words in her heart;" These are the only words which we find in the gospel, telling us anything of the private life of Jesus Christ. He went down to Nazareth and was subject to Joseph and Mary.

The Gentile world which Christ came to heal viewed obedience and subjection almost as necessary evils. Un-

qualified independence and self-government began also to take hold of the chosen people. And down through the Centuries as social and political liberty grew, obedience and subjection were considered less and less necessary until to-day with the advent of democracy, superiors are almost looked upon as tyrants and subjects as slaves. And yet there can be no progress or happiness in the home, State or Church without order, harmony and subjection, which implies obedience. Each member of a corporate body is healthier and more useful in its own place. Independence and separation mean stagnation and death—death to the intellect, and death to the heart, and affections of man. And in no corporate body is obedience so necessary as in the religious communities where men and women are striving after perfection under a common rule of life.

The will of man is the seat of sin, for sin is the will rebelling against the law and authority of God; "We will not serve." Obedience is the antidote for rebellion. Obedience is the restraint and pressing into higher service, the self-assertive instincts of man. And therefore Christ not only taught the necessity of obedience by word of mouth, but practiced it. For thirty years He was subject to Joseph and Mary to give the world an example, to lighten the lot of the many, to impress upon all future ages the expediency and necessity of obedience. In the same spirit and for the same motives the religious of every age have vowed themselves to a life of obedience. They present to the world an object lesson in the most difficult and necessary virtue—necessary not only for the healing of the individual but for the nations.

Beloved subject in Christ, go on bravely, placing all your confidence in Him, Who has called you, Who has led you thus far, and Who will perfect in you the work begun. May you realize the fondest hopes of your superiors. Allow me to exhort you at the threshold of the religious life to be ever mindful that it is not the habit that makes the nun, nor the taking of the vows, and the living in a convent the true sister. The habit is but the sign and reminder, the convent the retreat and safeguard, and the

vows the means and instruments of perfection. Keep a watch over the windows of your soul, be docile and obedient in spirit, and cultivate a perfect detachment from the goods of this life. In trials and difficulties go to Him Who is to be your future spouse, and let devotion to Jesus Christ in the Blessed Sacrament be your very life. Cultivate a most tender devotion to the Mother of God, to her who is the true model of a perfect religious. Place yourself under the protection of St. Joseph, the patron of your order, and try to imitate his humility and meekness. May St. Thecla whose name you will bear in religion be an inspiration to you. She who gave up so much that she might have innocently enjoyed, who forsook philosophy, literature and the polite arts in which she excelled, that she might walk more perfectly in the footsteps of Christ; who left a cultured home and spurned the hand of a noble suitor, and finally shed her blood rather than forsake the higher life;—may she watch over you. As grace ripens in your soul and bears mature fruit, may you begin here the life of contemplation and praise,—the life which the just made perfect live in Heaven; and at times may you gaze in loving wonder on the features of Divine Truth:—"Mary hath chosen the better part, which shall not be taken away from her."



SERMON ON THE MASS

PREACHED IN ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—I am going to try to explain to you what the Holy Sacrifice of the Mass is; what that act is to which Holy Mother the Church attaches so much importance; what that is to which all the devotions of the Church lead up and around which they revolve.

However, since the sacrifice of the Mass is an infinite act, no finite mind can comprehend it fully; consequently no man, much less I, can adequately explain it. But with the Church as my teacher and with the assistance of the Holy Spirit, I hope to be able to convey such knowledge of it, as is necessary and useful for you to know.

The English word "Mass", corresponds to the Latin word "Missa", of which, as regards its etymology, we know nothing with any degree of certainty. Some theologians derive the word from the Hebrew word "Missach", which means a free offering; others derive it from the Latin "Missio" or "Dismissio", because in ancient times there was a two-fold dismissal, one for the catechumens who were sent forth before the Offertory, and the other for the faithful who were dismissed by the deacon after the Mass was finished in the same words as are now used, "Ite Missa Est", "Go forth, the Mass is ended;" and finally a third class of theologians with St. Thomas as their leader derive it from "Dimittet", because in the Mass, Christ is sent to us as a victim through the ministration of the angels, and our prayers are wafted to Heaven through the ministration of the priest. Any one of the three opinions gives us a most reasonable explanation of the word.

But what is the Mass in reality? That is the question. In answer to it we shall give the definition laid down by theologians. It is defined by them as the "Sacrifice of the New Law in which Christ is offered up and immolated in an unbloody manner under the species of bread and wine

by a minister of the Church, to acknowledge the supreme dominion of God and to apply to us the satisfactions and merits of the Passion of Christ." It is called the "Sacrifice of the New Law" to distinguish it from the sacrifices of the Old Law which were only figurative, while the Sacrifice of the Mass is the reality of those figures. It is said "In which Christ is offered up and immolated in an unbloody manner;" first to indicate the victim and the principal priest, who are no other than the same Jesus Christ, and secondly, to teach us that although Christ offers and immolates Himself, it is done in an unbloody manner in contradistinction to the Cross where he offered and immolated Himself in a bloody manner. The words: "Under the species of bread and wine" are used to show further and clearer the manner of the immolation. In the Mass, Christ is not immolated in a visible and bloody manner, but in an invisible and unbloody manner, which is made visible, and represented by the separate consecration of the bread and wine. It is said; "He is offered up by a minister of the Church," that is by a priest who has been lawfully ordained and who acts as a secondary minister, Christ remaining the principal one; and moreover "of the Church" for such a sacrifice is offered up first, for the Church militant on earth; secondly, for the Church suffering in Purgatory; and thirdly, in honor of the saints in Heaven, who constitute the Church triumphant.

And finally the words; "To acknowledge the supreme dominion of God and to apply to us the satisfaction and merits of Christ's Passion", are used to teach first, the primary end of the Sacrifice of the Mass, which is the glory of God, and secondly, the secondary end which is the application of the fruits of the Passion to every individual soul.

My Brethren, without the Sacrifice of the Mass, God could not be given that adoration which is His due, and man would be deprived of the fruits of the Redemption; yea, without it, man would be deprived even of many temporal favors and blessings.

You who are acquainted ever so slightly with ancient history—with the history of the Hindoos, Chaldeans, the Persians, the Egyptians, the Greeks and the Romans—

know that they had their sacrifices; that is, victims were offered up and immolated to their deities by their priests to acknowledge the supreme dominion of the deities over them and their subjection to them. And when we come to the people of God, those who had His primitive revelation, we find the same to be a fact. We know that Abel, Cain, Melchisedech and Noah offered sacrifices to God. And coming to the Old Religion, to the Old Covenant, under a revelation from heaven, through the voice of the prophets, the Jewish people had their various sacrifices. God was the author of them. They had their sacrifices of thanksgiving, their sacrifices of atonement, and their sacrifices to obtain peace. This we learn from the Old Testament. And why was this? Because by the offering and immolation of a victim we acknowledge in the best possible manner that God is supreme, that He is the author of life and death, and that we depend entirely upon Him.

Acts speak more loudly and truly than words. And thus it was that the Pagan nations led on simply by reason, saw the necessity of sacrifices. Thus it was in the primitive revelation that they had their sacrifices. Thus it was in the Mosaic religion that they had their sacrifices. And thus it should be in the Christian religion, which is the culmination and perfection of all the religions. In fact, all the sacrifices of the Old Law had their value from the great Sacrifice which was to be offered up in the New Law. Malachias, the prophet, speaking in the name of God, pointed out this sacrifice and foretold that it should replace all the other sacrifices; "Who is there among you that will shut the doors and will kindle the fire on my altar, gratis? I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered up to My name a clean oblation—for My name is great among the Gentiles saith the Lord of Hosts." The Sacrifice of the Mass thus pointed out was instituted by Christ at the Last Supper, on the eve of His Passion when taking bread into His omnipotent hands He said: "This is My body which is given for you. Do this in com-

memoration of Me." And likewise of the wine saying: "This is the chalice of the New Testament in My blood which shall be shed for you." From that day until the present time, the bishops and priests of the Catholic Church as the legitimate successors of the Apostles to whom those words were addressed, have been doing what Christ did at the Last Supper. They take the bread into their hands and say: "For this is My body;" then afterwards the cup of wine saying: "For this is the blood of the New Testament which is shed for many for the remission of sins." This is the essence of the Mass. At those words Christ comes upon our altars; He robs Himself of His glory and takes up His existence under the appearances of bread and wine. By the separate consecration of the substance of the bread into His body, and of the substance of the wine into His blood, we have the mystical shedding of His blood. At the end of the Mass, Christ under the sacramental species is consumed by the priest. Since Christ is the victim and the principal priest we have a sacrifice of infinite value. This leads us to speak upon the effects or fruits of the sacrifice of the Mass.

The first effect or fruit of the Mass is to give to God infinite adoration. Man of himself cannot give this to God. He is a finite being and his knowledge and power and works are finite and limited. God alone can comprehend in the fullest sense what is meant by the Kingship and Lordship of God. In other words only the infinite can comprehend fully and adequately what is meant by the supreme dominion of God and the absolute dependence of creatures upon God. But in the Mass God comes to man's aid and devises a way by which he can assist in giving infinite adoration to Him. In the Mass, Christ who is the Eternal Son of God and the Likeness of His substance, offers Himself up by the hands of the priest. The priest and the faithful unite themselves to Jesus Christ. Their offering and prayers of themselves are finite, but when united to those of Jesus Christ the Great High-priest and victim, they have an infinite value. Hence we can truly say that one Mass gives more praise and glory to God than the whole creation; yea, it

gives more praise and glory to God than the unceasing canticles of the myriads of angels of heaven; of the united praises of the Cherubim and Seraphim, Thrones, Dominations and Powers. Being creatures, their praises must always have a finite value; while the praises given at the Mass on account of the Victim and Principal Priest, who are no other than Jesus Christ, have an infinite value. Consequently in the Mass infinite adoration is offered to God.

The second fruit of the Mass is infinite thanksgiving. We know that all graces and blessings come from God. Life, health and happiness flow from Him. In Him we live and move and have our being. He measures out with no unstinted hand His natural gifts. He makes the rain to fall, and the sun to shine, and the flowers to bloom, and the birds to sing for our pleasure. And when we consider the supernatural order His graces and blessings are immeasurable. We know that He sent His only begotten Son into the world and allowed Him to suffer and die for us.

In the Blessed Eucharist, He gives Himself to be our spiritual meat and drink. He is visiting us almost every moment of the day with some special grace. Our end is to be god-like, to see, know and love God as he sees, knows and loves Himself; and consequently, eternal bliss.

Now my brethren, man is bound to thank God for all this. Poor and feeble and far from adequate must be the thanks, even of the greatest saint and the noblest soul. The thanks of the whole human race united, from the dawn of creation to the end of time, must fall short of what is owed to God. But in the Holy Sacrifice of the Mass, Jesus Christ offers to His Eternal Father infinite thanksgiving. And we share in that by assisting at Mass and offering up our thanksgiving with the thanksgiving of Jesus Christ.

The third fruit of the Mass is propitiation. By it our sins are washed away. This we learn from the Scriptures. Christ in instituting the Sacrifice of the Mass said: "This is the blood of the New Testament which is shed for many unto the remission of sins." And St. Paul says: "For every high-priest taken from among men is ordained for men in

the things that appertain to God, that he may offer up gifts and sacrifices for sins."

It is true that Christ died on the Cross for our sins—for the sins of mankind in general. But it is through the Mass, which is the same in substance as the Cross that those merits reach individual souls. The Mass then avails for the sins of the living and the dead. Yea, without it, the merits of the Cross would profit man little. The Sacrifice of the Mass is the main aqueduct, leading from Calvary's reservoir, and conducting its life giving waters to individual souls. It washes away both the guilt and pain from souls on earth, and from souls in Purgatory.

The fourth and last fruit of the Mass is one of Impetration. We know that in the Old Law sacrifices were offered up to obtain spiritual and temporal favors. Thus we read in the Book of Kings, that David offered sacrifice to turn away the plague which threatened Jerusalem, and the Lord through it became merciful to the land, and the plague was turned away from Israel. But when Jesus Christ, the great High-priest and the Victim at Mass pleads with His Eternal Father for new favors, and graces, and blessings for men, who will dare to say that anything will be denied Him? No; all things are possible. His impetration has an infinite value. All spiritual goods will be granted, and all temporal goods in so far as they are conducive to man's eternal welfare.

The question may now be considered, my brethren, with great profit, in what way does the Holy Sacrifice of the Mass produce the effects spoken of above!

The Sacrifice of the Mass produces its principal effects by the power and in virtue of the merits of the divine Victim and Priest, Jesus Christ. Behold the wisdom and goodness of God in this. It matters not whether the priest is holy; the unworthiness of the priest does not prevent the Holy Sacrifice of the Mass from accomplishing its ends. At the altar Jesus Christ is the Great High Priest. It is He who offers and thanks, supplicates and entreats. We priests are but the secondary, visible ministers, representing Him.

Although this is true as regards the substance and main fruit of the Mass, still it is also true that the goodness and fervor of the secondary priest produces some special fruit. In the Sacrifice of the Mass, besides the work, which is done in the Person of Christ, there are many prayers which are said in the name of the Church. These prayers are pleasing to God and their power of impetration will be in proportion to the piety and devotion of the priest who utters them. But even from the point of the priest, since they are said in the name of the Church, which is always pleasing to God they will produce some effect; they will not have been said in vain.

The Sacrifice of the Mass produces the remission of sins not directly by the very fact that it has been offered, but indirectly by conferring the grace necessary to make an act of contrition or an act of true love. The same must be said of the remission of venial sins, of the infusion of sanctifying grace, and its increase in the soul.

The Sacrifice of the Mass directly and by itself, by the very fact that it has been offered independent of the priest and the people, obtains and produces, first, the remission of the temporal punishment due to our sins; and secondly, actual graces and temporal goods in so far as they are conducive to salvation. As regards the remission of temporal punishment, that depends upon the free will of God, who can without any change in our wills remit such punishment. And this He does both for us and the poor souls in Purgatory in view of the oblation of the blood of Jesus Christ at Mass, which He accepts as satisfaction. As regards actual graces and temporal goods, such as health, peace of soul and prosperity, since these are independent of man's will and come from the hand of God, through the interceding power of Jesus Christ at Mass, we hold that these are obtained directly and immediately.

My Brethren, the Sacrifice of the Mass produces without fail, some of the effects for which it has been offered up, whilst for others it does not always produce them owing to the absence of certain conditions. We lay down two general principles; First, all those effects which the

Mass produces immediately and which suppose no cooperation on the part of man are always infallibly obtained. Hence, actual graces, at least those that are necessary, are always obtained through the Sacrifice of the Mass. Secondly, all those temporal goods that are necessary or useful to us, are infallibly obtained through the Sacrifice of the Mass. And thirdly, the remission of some temporal punishment, but not all, is infallibly obtained through the Mass. St. Thomas says that in the living the measure of the remission is in proportion to their disposition and devotion. In the dead, according to the inscrutable designs of God. The second principle is all those effects which the Mass produces mediately, i. e., those effects which depend upon man's cooperation are not infallibly obtained; their failure comes from man and not from God. These effects are the remission of mortal and venial sins, and the increase of sanctifying grace. Although the Sacrifice of the Mass conveys to man sufficient grace by which he can elicit an act of sorrow, and an act of love, still God respects man's free will, and these fruits depend upon his cooperation. But let it be clearly understood that to those for whom the Mass is offered up, sufficient grace will be infallibly given; and if they cooperate with it, by virtue and power of the Sacrifice of the Mass, they will receive a remission of their mortal and venial sins, and an increase of sanctifying grace in their souls.

Such, my brethren, is the sacrifice of the Mass, as taught by the Catholic Church and viewed with the eyes of faith. Ah! is it any wonder that the Church attaches so much importance to it? Is it not the consummation and perfection of all religious acts? Here we have adoration, thanksgiving, sin cleansing and prayer in their highest and most effectual form. It is the act of acts! It is the grandest and sublimest thing that occurs on earth! It is more awful and stupendous than creation itself! Is it any wonder that Catholics led on by instincts of faith will undergo the greatest inconvenience to assist at Mass? It is the Mass that crowds Catholic Churches, whilst others are only partly filled. We need no grand music, we need not

eloquent sermons,—the Mass is all—sufficient. It is the magnet that draws millions and millions of souls to our Churches, from the rising of the sun to the going down thereof. We may see now why Catholics when laboring under heavy burdens or severe trials, will go to the priest to have the Holy Sacrifice of the Mass offered up; why the mother with tears in her eyes at the sins of her erring boy; or the wife choked with grief at the cold neglect of her husband; or the sister broken hearted at the sight of a promising brother on his way to ruin, will go to the priest and say: "Father offer up the Holy Sacrifice of the Mass!" Yes, we may understand why, as soon as death visits a Catholic family the priest will be the first one sought out that a Mass may be offered up for the repose of the soul of the deceased. The devotion, of a person or a people to the Holy Sacrifice of the Mass, is the measure and test of their Catholic faith. And hence we find that all heretics have attacked the Mass. And those rulers who wished to rob the Catholic people of their faith have begun by trying to abolish the Sacrifice of the Mass. And when you see a Catholic who has not the right appreciation of the Mass, and will scruple not at missing it—let us fear for the faith and salvation of that person. O! the Mass whereat Jesus Christ leaves the bosom of His Eternal Father, robs Himself of His glory, takes up His presence on the altar, and there offers Himself up in adoration, in thanksgiving, in propitiation, in impetration! No recollection can be too deep, no reverence too great, during the Holy Sacrifice of the Mass! With hushed voice, uplifted eyes, bowed heads and clasped hands, does faith teach us that we should assist at the tremendous mysteries of the Holy Sacrifice of the Mass!



WHAT THE CHURCH STANDS FOR.

SERMON PREACHED AT THE LAYING OF THE CORNER STONE OF
HOLY REDEEMER CHURCH, PORTSMOUTH, OHIO.

Rt. Rev. Bishop, Very Rev. and Rev. Fathers, Beloved Brethren and Dear Friends:—We have just witnessed the laying of the corner-stone of the new Holy Redeemer Church. The corner-stone as you see is the stone which lies at the corner of the two walls and unites them. Specifically it is the stone built into one corner of the foundation of an edifice, as its actual or nominal starting point. If the state lays the corner stones of its public buildings with pomp and ceremony, should not the Catholic Church, the great spiritual society, lay the corner-stones of its religious temples with pomp and ceremony? And that is why we are assembled this afternoon on the Lord's Day to lay the corner-stone of another Church to be dedicated to the Most High, and used for His honor and glory.

The prayers, responses and psalms which have been said and chanted in that stately, polished, universal language of the Church, during this ceremony, are most instructive, beautiful and impressive. To show this, I shall read in English the translation of one of those prayers, and one of those psalms. The first psalm chanted was Psalm 83: "How lovely are Thy tabernacles, O, Lord of Host! My soul longeth and fainteth for the courts of the Lord. For the sparrow hath found her a house; and the turtle a nest for herself, where she may lay her young. Even Thy altars, O, Lord of Host; my King and my God. Blessed are they that dwell in Thy house, O Lord; they shall praise Thee forever and ever. Blessed is the man whose help is from Thee; in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath filled. For the law-giver shall give a blessing; they shall go from virtue to virtue; the God of Gods shall be seen in Sion. O Lord God of hosts hear my prayer; give ears O God of Jacob. Behold O God of Jacob. Behold O God, our protector; and look

upon the face of Thine anointed. For one day in thy courts is better than a thousand. I have chosen rather to be an abject in the house of my God, than to dwell in the tabernacles of sinners. For God loveth mercy and truth; the Lord will give grace and glory. He will not deprive of good things them that walk in innocence; O Lord of hosts, blessed is the man that hopeth in Thee." That Psalm, as also the others, were selected by the Church on account of their fitness and appropriateness to the occasion.

The Bishop standing with mitre, in his official capacity after having blessed the corner-stone, said this significant prayer: "O Lord Jesus Christ, Son of the living God, who is truly God omnipotent, the splendor and likeness of the eternal Father and life everlasting; who is the corner-stone hewn out of the mount without hands, and the unchangeable foundation; give endurability to this stone placed here in Thy name, and Thou who art the beginning, do Thou we beseech Thee be the beginning, the increase and completion of this work which has been begun for the praise and glory of Thy name; who with the Father and Holy Spirit liveth and reigneth God throughout all the ages of eternity. Amen!"

The corner-stone is as I have said, the starting point or foundation of the new Church of the Holy Redeemer. In the course of a few months we are to have here completed a house of the living God, a Christian temple, a Catholic Church. This thought naturally carries our minds back to the beginning—back to the origin of the Catholic Churches, as distinct separate places of worship, and their essential form.

Catholic Churches, in the sense of places where the divine mysteries are celebrated, are as old as Christianity itself. This we learn from the New Testament. But at first no doubt private houses were used for this purpose; for St. Paul in his epistle to the Collossians wrote: "Salute the brethren who are at Laodicea and Nymphas and the Church that is in his house." This state of things continued even after the apostolic age; but how long we cannot determine; but we do know for certain that churches, properly so called, were erected as early as the beginning of

the Third Century. Aelius Lampridius informs us in his life of Alexander Severus that this Emperor confirmed the Christians in possession of a certain place of worship. And Gregory of Nyssa tells us that Gregory the Wonder-worker, had built several churches. Furthermore, from the edict of Diocletian in the year 302, we know, that there were Christian Churches throughout the empire. But it was not until peace was restored to the Church by Constantine the Great, that Christians began to erect Churches on a magnificent scale. Eusebius has left us in his writings, a description of a Church built at Tyre, about the year 302. He speaks of its great walls, of its portico entering into the atrium, of its fountain, for the purification of the worshippers, of the great doors, of the nave, of the aisles, with the galleries above them, of the thrones for the clergy, and of the most holy altar surrounded with railings of exquisite work.

The style of Church architecture has been different at different epochs, but the material churches from an ecclesiastical standpoint have been substantially the same. According to the very early canons we find that the Church was built in an oblong form, terminating at the inner end in a semi-circle projection called an apse. In this apse the altar was to be placed; behind it a throne for the bishop, was to be erected; and around the bishop's throne in a semi-circle, were to be constructed seats for the clergy. The laity were to take their places during the divine service in the nave of the Church.

Just as the material buildings or the places where the christians assembled, were constructed on definite lines, and have been substantially the same down through the ages; so also was the Church itself built on definite lines and given an essential constitution by Christ, and has remained; and will remain substantially the same until the end of time. In fact we find that the essential sameness of the material church, or of the place of worship has followed from the essential sameness of the constitution of the Church. Let us consider for a few moments this part of the subject.

What is the Church of Christ, or the Catholic Church? It may be defined as the society of the faithful who are

baptized and united to each other by the profession of the same faith, by participation in the same sacraments and in the same worship, and who are under the same head in Heaven, Jesus Christ, and under one head on earth, the Pope of Rome, His Vicar.

The Church is made up of two parts, the "*ecclesia docens*" or the body of pastors, who teach the faith, and the "*ecclesia credens*", or the faithful, who are taught the faith and accept it. This division of the Church into the clergy and laity is fundamental, and consequently has existed from the beginning. It needs no proof to him who has the slightest knowledge of the scriptures, the Fathers and Ecclesiastical history.

The "*ecclesia docens*", or the teaching body of the Church, is composed of the Pope, the Bishop of Rome; of the various Bishops throughout Christendom in union with Rome; and all the inferior clergy or priests, subject to their bishops.

The Pope is the head of the Church on earth, because he is the successor of St. Peter to whom Christ said: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; "I will give to thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in Heaven;" "Feed my lambs; feed my sheep." The Pope is the centre of unity and the source of authority and jurisdiction within the Church.

The Bishops of the Catholic Church are the successors of the other apostles, and rule the separate portions of Christ's flock which have been committed to them. They have ordinary jurisdiction, and though this is in virtue of divine authority, still it is in union with, and in subordination to the Bishop of Rome, the Pope. The supremacy of the Bishop of Rome and the unity of the Church demand this subjection.

And thirdly, come the priests, or the inferior clergy. They are subordinate to the Bishops and represent them; but they are not necessary in the same sense as the Bishops upon whom Christ conferred ordinary jurisdiction and

made a part of the unalterable constitution of the Church. But they have existed from the days of the Apostles, and they will exist until the end of time. They are the Bishops' coadjutors and represent them in parts where they cannot be. They share in the priesthood of the Bishop, but not in its fullness. They can offer sacrifice,—being one with the great high-priest Christ,—forgive sins and administer all the sacraments except Holy Orders.

And now, Right Rev. Bishop, Very Rev. and Reverend Fathers, Beloved Brethren and Friends, may we not ask what will this Church, when completed, stand for in this community? What will be its mission and work? What benefits will society derive from it? In this Church shall be preached all the doctrines of Jesus Christ—all those truths which He came on earth to teach, and of which the darkened intellect of man stand so much in need.

Not one, not a few, but all the truths of revelation shall be preached in this Church. They shall not be taught here in a truncated form, nor in a half-hearted way, but in all their fulness and with all their force. In this Church there shall not be preached sensational sermons—sermons treating on all the latest fads and all the doings of the smart set. In this Church there shall not be taught politics, nor shall sermons be preached on economical questions, except in so far as they bear upon morals. Jesus Christ sent forth His apostles to preach the gospel and to teach men how to save their souls, and how to get to heaven; and the minister who teaches or preaches other than the gospel is a hireling and not a true shepherd.

Here shall be preached and upheld those grand truths which transformed the pagan world. Need I mention them? First comes the existence of a Supreme, Infinite Being, who created this world by His power, and rules it by His wisdom. Secondly, comes the truth of the immortality of the soul and a life beyond the grave. And thirdly, comes the truth that God will reward or punish men in the next world according to their merits or demerits. These are the fundamental truths which have changed the world. At the coming of Christ we know that the world believed in many gods, that it doubted the immortality of the soul,

and a future life. And consequently men lived for this world only and gave full vent to their passions. "Eat, drink and be merry, for tomorrow we die," was a maxim almost universally practised by the world at the dawn of christianity. In this Church these truths shall be preached, in season and out of season, and with no uncertain note.

May I say it too, not a part, but the whole decalogue shall be taught in this church. Some who call themselves ministers divide the decalogue and pick out certain commandments, whose keeping they insist upon—but as for the rest,—they are the same to them and their congregation as if they did not exist. God gave us the ten commandments; each being a law of God, is as important and as binding as the other; and if we wish to be saved we must keep the whole decalogue. To hear some men preach we should be led to conclude that there are only two commandments; namely, "thou shalt not drink to excess, and thou shalt not absent thyself from Church on the Sabbath." No; there are ten commandments, and each one of these contains several positive and several negative precepts. We must preach them all, and we must keep them all, if we wish to be saved.

In this Church shall be performed every day that great Act of Worship, pointed out by the prophet Malachias, when, seer-like, he spoke: "For, from the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation; for My name is great among the Gentiles saith the Lord of Hosts." A sacrifice is the highest form of worship. Yea, without a sacrifice there cannot be worship in the true and highest sense of the word. And here will be offered up every day the Sacrifice of the Cross in an unbloody manner; first, to give God infinite adoration; secondly, to give Him infinite thanksgiving; thirdly, to apply to individual souls the merits of Calvary's cross; and fourthly, to intercede with God to bestow upon men new favors and graces.

From this point of view alone what great benefits will society at large and the City of Portsmouth in particular, derive from this Church when completed?

In this Church shall be administered the seven sacra-

ments. The Lord instituted not one or two, but seven sacraments; and they are the channels or aqueducts leading from Calvary's cross and conveying those merits to individual souls. Just as His doctrines are for the darkened intellect of man, so also are the sacraments for the weakened will of man. May I point out in particular two sacraments that will be administered in this Church, and from which society will derive the greatest remedy for that sin which is eating as a cancer, into the very heart of the nation and undermining it—I mean the sin of impurity! The sacraments of Penance and Holy Eucharist are those sacraments. They are the panacea not only for impurity, but for all sins of the flesh.

In conclusion I wish to say that in this Church the dignity of matrimony will be upheld. The doctrine of one man for one woman joined in wedlock is at the basis of civil society. When you strike at this doctrine you strike at the foundation of the state. You introduce into the home disorder, confusion and chaos. And the state is but the development of the home; the state is the home on a larger scale; and as the home is, so must the state be. In this Church, too, will be taught and upheld at all times, that it is unlawful and murder, to kill not only those infants who have been born into this world, but also those infants who have not yet seen the light of day. The Catholic Church says that abortion is murder—more dreadful, more heinous it is to crush out the brains of the unborn infant in the mother's womb than to strangle the babe nestling on its mother's breast. In the case of the babe you deprive it of temporal life alone, but in the case of the unborn infant, you deprive it not only of temporal life, but also of eternal life.

Take the Catholic Church out of the world and civil society will totter and fall and crumble. The Catholic Church is necessary not only for the next world, but for this world also. She alone carries the right solution of the great questions of both eternity and time. Every Catholic Church that is erected is another prop which shall uphold civil society until it has fulfilled its mission in the designs of God, and man has run his race on earth, and the new heavenly Jerusalem has replaced this old world of ours.

PURGATORY.

SERMON DELIVERED DURING MISSION TO NON-CATHOLICS, AT
MONTGOMERY, W. VA.

My Dear Brethren and Christian Friends:—Purgatory is one of the most reasonable and consoling doctrines in the whole deposit of Christian revelation; and yet it is the subject of the fiercest attacks of our non-Catholic brethren. I can understand this seemingly strange phenomenon only on the supposition that our non-Catholic brethren have never heard the doctrine rightly expounded, and our reasons for a belief in it; that they take it for something other than what it is; and that it is the calumnies and misrepresentations they rail against. I will not believe that the candid Protestant mind can reject such a reasonable and consoling doctrine. Allow me to present to your consideration the doctrine of Purgatory, as taught by the Catholic Church, and our reasons for a belief in it.

Purgatory, according to the teaching of the Catholic Church, is a middle place or state where some just souls are detained to suffer for a while before their entrance into Heaven; either because they have not sufficiently satisfied for the temporal punishment due to their sins, or because they have not atoned for their slight faults, or because there are still some small stains or blemishes on their souls.

From Apostolic times down to the present day, the Catholic Church has taught this doctrine. And Arius, the great heresiarch of the Fourth Century was the first one to say anything derogatory of it. He is reported by St. Augustine to have said: "That there was no reason why prayers should be said or the Holy Sacrifice of the Mass offered up for the dead." No other attack was made on the doctrine until the Twelfth Century, when the Albigenes and Waldenses, fanatics who overran the southern part of France, in their wholesale rejection of Catholic doctrine, included that of Purgatory. Next came the Hussites of the Fourteenth Century; then Martin Luther and John Calvin of the Sixteenth.

Today there are some Protestants who believe in a middle place where souls are detained. They, however, reject the name of Purgatory, and believe, in contradistinction to Catholics, that souls there can merit for themselves. This we learn from Farrar, Campbell and Hodge, eminent protestant writers and divines.

My dear friends, the Catholic doctrine of Purgatory is founded upon scripture, confirmed by tradition, is consonant to reason and most consoling to human nature. In the Old Testament, from the Second Book of Machabees, we learn that Judas Maccabeus, that intrepid and fearless warrior who vindicated and restored the laws of his ancestors—we learn that after having gained divers victories in battle over the enemies of his country, sent money up to Jerusalem to have sacrifices offered up for those who had fallen in the fight: "And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifices to be offered up for the sins of the dead, thinking well and religiously of their resurrection. (For if he had not hoped that they that were slain should rise again, it would seem superfluous and vain to pray for the dead.) And because he considered that those who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (II Machabees, XII, 43-46.)

The texts need scarcely a comment. We see from them that the Jews and the sacred writer believed that the dead could be helped by prayers and sacrifices. It is a question of those who have fallen asleep in godliness. They are not in Hell; neither are they in Heaven; they are therefore detained in a middle state. But my Protestant brother will reply: "I do not admit the inspiration of that book"; that does not destroy the force of the argument; for you admit its historical value; and hence it still remains true that the Jews offered up prayers and sacrifices for the dead to have them loosed from their sins.

And when Christ came—bear this in mind—when Christ came, we find Him lopping off foreign growths from the body of Jewish ecclesiastical law, and purifying the

Jewish Church from human traditions that had entwined themselves around it. But he does not chide the Jews for their belief in a middle state, (and who shall say that He was not aware of such a belief) but on the contrary, as we learn from the mouth of the inspired Matthew He confirmed such a belief when he said: "And whosoever shall speak a word against the Son of Man it shall be forgiven him; but he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come." (Matthew XII, 32.) In other words Christ here teaches that there are some sins forgiven in the next world.

St. Paul, the doctor and the teacher of the Gentiles, in his Epistle to the Corinthians thus wrote: "Every man's work shall be made manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he has built thereupon he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved; yet so as by fire." (I Cor. 13-15.) We admit that the first part of the text is a little obscure. "The Fathers" understand it as referring to imperfect works. They are unanimous, however, in understanding the whole text as referring to Purgatory. The last part must refer to a middle state—"But he himself shall be saved, yet so as by fire." Crosses and afflictions, instead of working unto salvation, oftentimes work unto perdition as experience teaches. Hence the fire cannot mean crosses and afflictions; it must therefore refer to the flames of Purgatory, since of these two means one must be accepted, else the words are idle verbiage.

We come now to "The Fathers"; and allow me to remark that their testimony is so clear and strong, that he who believes that the Church was pure and incorrupt during the first five centuries, must, after he has listened to "the Fathers", accept the doctrine as a part of Christian revelation. And their writings, too, upon this subject are filled with so much unction that it does one's soul good to read them; they are sermonets in themselves.

The first whom I shall quote is Tertullian, of the Second Century, the first writer of the Latin Church, a man of strong, penetrating intellect, and great learning, the one who wrote one of the best defences of the Christians against their Pagan adversaries.

Listen to him! "Tell me, sister, hast thou dismissed before thee thy husband in peace? Then, in that peace must she need continue with him whom she has no power to divorce, neither would she have married had divorce been in her power. Wherefore, also, *does she pray for his soul* and begs for him in the interim refreshment, and in the first resurrection companionship, *and offers sacrifice on the anniversary day of his falling asleep.*"

Next in order is the eloquent and the influential Cyprian, Bishop of Carthage in the Third Century. Speaking of some of the relatives of the Celerinus who had suffered martyrdom, he says: "We always, as you remember, *offer sacrifices for them as often as we celebrate the death and sufferings of the martyrs on the anniversary commemoration.*"

Thirdly, comes Eusebius of the Fourth Century, styled the "Father of Ecclesiastical History," and one of the most learned prelates of his age. In describing the funeral of Constantine, he says that the multitude and ministers with tears and lamentations offered prayers to God for the soul of the Emperor; "When his son (Constantius) had departed with the guard of soldiers, the ministers of God with the crowd, and the whole multitude of the faithful advanced into the midst, and with prayers performed what pertains to divine worship. And the blessed prince reposing on high, on a lofty structure, was extolled with many praises; and the whole multitude in concert with those ministers of God, not without tears and much lamentation, *offered prayers to God for the soul of the Emperor.*"

In the Fourth Century we have also St. Cyril, of Jerusalem, the companion of the great Athanasius; St. Ephrem, the most prolific and elegant of the Syrian writers, styled by his countrymen, "Prophet of the Syrians", and "The Harp of the Holy Ghost"; St. Ambrose, one of the four great doctors of the Latin Church, to whom is ascribed

the conversion of St. Augustine; St. Jerome, the greatest doctor of the Latin Church, and called by the Church herself, the greatest doctor raised up by the divine hand to interpret the Sacred Scriptures; and finally St. John, of Constantinople, called "Chrysostom" or "Golden Mouthed", on account of his sanctity and incomparable eloquence. These five great lights of the Fourth Century likewise testify to the belief of the Church in the doctrine of Purgatory. But I shall confine myself to quoting explicitly from only two of them. Ambrose and Jerome.

St. Ambrose, referring to the death of the Emperors Gratian and Valentinian, said that both would be blest if his prayers could avail anything; "Blest shall both of you be, if my prayers can avail anything; no one day shall pass over you in silence; no prayer of mine shall omit to honor you; *no one night shall hurry by without bestowing upon you a mention in my prayers.*"

St. Jerome consoling Pammachius, writes: "Other husbands strew violets and roses on the graves of their wives and soothe with these offices the sorrow of their hearts; our Pammachius bedews the hallowed dust and the venerable remains of Paulina with balsams of alms. *With these pigments and sweet odors does he refresh her slumbering ashes*, knowing that it is written, that as water quenches fire so do alms extinguish sin."

Lastly, hear what St. Augustine of the Fifth Century has to say, that Sampson in intellect, who not without reason, is placed side by side with Aristotle and St. Thomas of Aquin—those masterpieces of intellectual creation, narrating and commenting on the last words of his dying mother, St. Monica, who thus addressed him: "Lay this body anywhere; let not the care of it in any way disturb you; this only I would request of you that you would remember me at the altar of the Lord wherever you be." St. Augustine continues: "I, therefore, O my praise and my life, God of my heart, having laid aside for a while her good actions for which I give thanks to Thee with joy, do now beseech Thee for the sins of my mother, hear me through the medicine of our wounds who hung upon the wood, and, who sitting at Thy right hand maketh interces-

sion to Thee for us . * * * May she then be in peace with her husband before whom to none and after whom to none was she married. And inspire, my Lord, my God, inspire Thy servants, my brethren, Thy sons, my masters, whom with voice, and heart, and pen I serve, that as many as shall read these words *may remember at Thy altar Monica, thy servant, with Patricius, her sometime husband,* by whose flesh Thou didst introduce me into this life, how, I know not."

My dear friends, from the third chapter of the Book of Genesis, and the fifth chapter of St. Paul's first Epistle to the Romans we learn that God imposes upon sin a temporal punishment which has to be undergone even after the eternal guilt has been remitted. In reading the third chapter of Genesis we learn that our first parents had sinned, and the Lord had remitted the guilt; but even after that, had imposed upon them a train of temporal evils—"In sorrow shalt thou bring forth children," said He to Eve; and to Adam: "In the sweat of thy face, shalt thou eat bread." And St. Paul in the fifth chapter of his first Epistle to the Romans, refers to the doctrine laid down in Genesis, and tells us that death came into the world by sin, and since all have sinned in Adam, so must all die. In fact, reason demands that a temporal punishment should be imposed upon sin in order to deter man from sin in the future.

Now, we know from experience that there are many great sinners who escape the temporal punishment in this world, and die in the end repentant deaths. But the justice of God demands that this temporal punishment must be undergone somewhere—"Verily, I say unto you, thou shalt by no means come out thence, until thou hast paid the uttermost farthing." These are Christ's own words. Therefore, there must be a middle place of suffering in the next world, where such souls can undergo their temporal punishment.

My dear friends, we must all admit that there are slight faults and minor sins that do not deserve eternal death. Surely an all-merciful and all-just God is not going to send us to Hell with murderers, thieves, blasphemers and adulterers for being a little unkind, a little impatient,

a little vain—for being attached to some little faults. In fact, God, through the inspired writer of the Book of Proverbs, tells us that the just man falleth seven times a day and riseth up again; “For a just man shall fall seven times and shall rise up again; but the wicked shall fall down into evil.” Now a just man is one who is pleasing to God and consequently not worthy of eternal death. (Proverbs XXIV; 16.)

Moreover, both reason and revelation teach us that nothing defiled can enter into the kingdom of Heaven. Reason tells us that God is an infinitely pure Being—that He is all immaculate. In fact, He is purity and spotlessness itself. He is the source and exemplar of all purity and holiness. Habacuc, the prophet, tells us that God cannot behold evil, or look on iniquity: “Thy eyes are too pure to behold evil and canst not look on iniquity.” (Habacuc I, 13.) St. John in the Book of Revelations tells us that nothing defiled, or that worketh iniquity, or maketh a lie, can enter into the new Jerusalem: “And there shall not enter into it anything defiled, or that worketh abomination, or maketh a lie, but they which are written in the book of the life of the Lamb.” (Apoc. XXI; 27.)

Where then, does this countless number of souls go? They cannot be admitted immediately into and dwell forever in the presence of the all-pure and immaculate God. But they are still His Friends; there abides within them the love of God—charity. Where do they go? Not to Hell either. It would be against the justice and mercy of God. They must therefore go to a middle place, which we call Purgatory, to make satisfaction, and to be purged and purified.

Before showing you what a consoling doctrine Purgatory is, I wish to say a few words about the nature of its punishment and its duration.

It is true, my dear friends, that the Church has not defined anything concerning Purgatory other than it exists, that it is a place of suffering, that the souls there can be helped by the prayers of the living, and by the Sacrifice of the Mass, and that they are certain of salvation. But

theologians have written upon those subjects, and from them we can learn the common belief of the Church. Now as regards the nature of the punishment, St. Thomas Aquin, the prince of dogmatic theologians, teaches that the pain is two-fold; namely, a pain of loss, and a pain of sense. The pain of loss consists in the soul's being separated for a time from God, whom it longs to possess. The pain of sense consists in the soul's being afflicted in some way by fire. This teaching is confirmed by St. Alphonsus Liguori, the prince of moral theologians, who teaches that the principal and greatest punishment is in the soul, and consists in its being separated from God, its spouse, towards whom it is borne with all the powers of its being.

As regards the duration of Purgatory, it is certain that it will not last after the Day of Judgment. How long souls will be detained there we do not know. But we know that some will be detained much longer than others, and that the opinion advanced by Soto that no soul will remain longer than ten years, is untenable. St. Alphonsus Liguori thinks that the opinion which holds that some great sinners will not be released from Purgatory before the Day of Judgment, is probable.

And now, my dear friends, a few more words and we have done.

The doctrine of Purgatory softens and mitigates the doctrine of hell. Remember, according to the teaching of the Catholic Church, it is only a mortal sin that kills the soul, deprives it of supernatural life, and sends it to Hell. Now for a sin to be mortal, three things are absolutely necessary; first, there must be a serious, grievous matter; secondly, there must be sufficient reflection; thirdly, there must be full consent of the will. If any one of the three conditions is wanting, the sin is not mortal, and does not kill the soul. You see, then, that a christian must be wicked indeed, to commit a mortal sin; and sometimes I am inclined to believe that mortal sins are not as prevalent as some would have us think. Without the doctrine of Purgatory you must condemn such christians to Hell, for they cannot go to Heaven, because they are sinners. Were it not for the name Purgatory—which savors so much of

catholicity,—many would believe in it, yea, many do believe in it, secretly, down in the bottom of their hearts.

How consoling is the doctrine of Purgatory! We feel that if we died this moment, although not aware of any serious deliberate faults, we are not perfect or pure enough to become the companions of angels and saints. God forbid that we who have struggled to do the will of our heavenly Father, who have tried to worship and to serve Him, have kept the faith and died in it—God forbid, that we should be sent to the prison of eternal darkness. With the doctrine of Purgatory, all will be well. We shall be first purged and purified by the flames of Purgatory, before being admitted into the realms of light. How consoling the thought that we can follow our dear friends into the next world! Those who have been sealed with Christ, and have not the marks of perdition on them. How consoling the thought! How it pours balm into the wounds of affliction and soothes the aching heart, to think that we can still follow our dear ones by our prayers, into the next world and assist them! Does it not, I ask you, rob death of many of its stings? Remember, the God who fashioned and moulded our hearts is the God also of the living and the dead. Picture to yourselves two wives standing over the graves of their departed husbands, husbands who were faithful, loyal and true, but nevertheless had faults—husbands who were stricken down suddenly—picture to yourself the two, and behold the countenance of each; both are shedding tears, sorrow is written upon their faces; but upon one we see commingled with sorrow, the dark marks of despair, and upon the other, the bright marks of hope. The former who believes not in a middle state, bows her head, is choked with grief, and utters not a word; but the latter who is a Catholic, raises her eyes and hands to heaven and says: “O Lord, have mercy upon his soul and grant him eternal rest!” And she leaves in peace, while the other comes away almost disconsolate!

INDEFECTIBILITY OF THE CHURCH.

PREACHED AT ST. JOSEPH'S CHURCH, HUNTINGTON, W. VA.

My Dear Brethren:—Our Divine Lord, after having spent the day in preaching, healing the sick, and casting out evil spirits, when evening came on, was somewhat tired and fatigued, and desired a little rest. But as long as He remained within the walls of Capharnaum, followed and surrounded by the multitude as He was, there was little hope of rest. So He said to His Apostles: "Let us pass over to the other side", meaning the mountainous country of Perea.

The Sea of Galilee, is not as some perhaps imagine, an immense body of water. No; it is very small. This historical lake, so dear to the hearts of all Christians, is only about fourteen miles long, and nine wide; and hence could very easily be crossed at eventide. For the purpose then, of getting away from the multitude for a few hours, Christ said: "Let us pass over to the other side".

No doubt there were several small boats on the shore, and into one of these Christ got, followed by His disciples. He made no preparation for the little journey; He climbed into the boat just as He was; and, amid the rustling of the winds and under the beautiful, starlit heavens of Palestine, the boat glided out headed for the opposite shore.

Christ seated Himself in the bow of the boat, and being tired, rested His head on the pilot's pillow. Soon He was fast asleep. But what happens? Suddenly a fierce gale blows up. It comes down from the icy peaks of Mount Hermon, and whips the waters into the wildest fury. The boat becomes unmanageable. It is tossed to and fro, and is driven mercilessly by the seething waves. But all the while Christ sleeps soundly, apparently unconscious of the imminent danger. The waves beat into the boat and it begins to sink. At this moment the Apostles awake Christ, crying: "Lord, Master, save us, we perish"?

Conscious of His divine power, in contrast to the Apostles, and unlike us, Christ slowly and deliberately, with no haste or impetuosity, awakes and arises. He does not instantly calm the storm, but first rebukes the disciples for their want of faith: "Why are ye fearful, O ye of little faith". Then it was, He calmed the storm and sea, commanding the winds to cease, and the sea to become placid.

A great calm ensues. The stormy clouds have rolled by, and the white, blue heavens appear, and the sea is smooth and peaceful. The Apostles now realize how little faith they had, and what a just cause there was for the Master's complaint. Their amazement and awe can be judged by the action of the sailors, who cried out: "What manner of man is this, for the winds and the sea obey Him?"

My Brethren, this gospel besides teaching us to have great confidence in God, never distrusting His power and mercy, knowing that the Lord's arms are not shortened, and that He will come to the assistance of His servants when and how it is best, has within it a great dogmatic truth symbolized; which I wish to bring to your attention and impress upon you this morning.

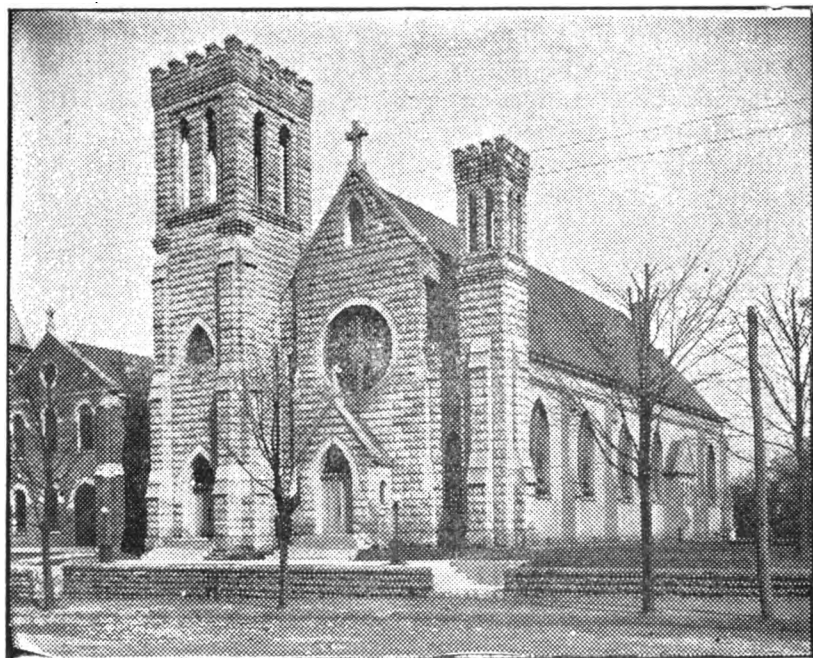
The whole gospel, in a mystical sense, represents God's Church through every phase of her career. St. John Chrysostom, who above all other "Fathers", is noted for his literal interpretation of the Gospels, sees in the Sea of Galilee, on this occasion, the world; in the wind and storm, the attacks and assaults of evil spirits and wicked men on the Church; in the sleep of Christ, while the gale is raging, the persecutions and trials which Christ permits to assail the Church; in the cry of the disciples, the fervent prayers of the children of the Church for Christ to put down her enemies; and in the awakening of Christ, and His calming the storm and sea, the divine invisible, omnipotent power of God, coming to the assistance of the Church, in His own good time, after having first tested the faith of His children, arising up and scattering all the enemies of the Church, humbling them to the ground, showing how little human malice and human strength can prevail against His Church, against the infallible promises of Christ, our Lord and God.

My Brethren, the Catholic Church has been in the world for nineteen hundred years. She was present at the birth and death of the various empires and kingdoms, which have existed and flourished during this long period of time. She was the object of the Ten Persecutions, beginning with Nero in the year 65, and ending with Diocletian about 314. She was ancient, when Constantine ascended the throne. She saw the downfall of the Roman Empire, and the foundations of the modern states of Europe, laid. She saw the Anglo-Saxons under Hengist make their first permanent settlement in England. She saw the Visi-goths under Alaric found their kingdom in Spain. She saw Clovis lay the foundation of the French Monarchy in France. She saw Théodoret enter Italy, defeat Odoacer, and establish a vast empire. She saw the rise of Mohammedanism. She saw Pepin crowned king of France. She saw the revival of the Western Empire under Charlemagne. She instituted the Crusades. To spread her doctrines, was one of the principal motives that urged Columbus to sail the unknown seas, and which voyage ended in the discovery of America. She was present at the birth of our Republic. For nineteen hundred years she has been everywhere. Her children, by the millions, have been found in every country and clime, among all races and people. And during these nineteen hundred years she has been the object of constant attack. Never has the Church—at least some part of her—been free from persecution. It began with the fanatical Pharisees and Sadducees. Then came the Ten Persecutions, which drove the Church into the Catacombs. Then Pagan writers attacked her. Then Arius arose, whose heresy threatened to engulf the Church. After him came the great Here-siarchs, Nestorius and Eutyches. Mohammed persecutes her. Christian kings and princes persecute her. The so-called Reformers of the XVI Century now appear, and persecute her. Their heresies spread. Part of Germany gives up the faith and persecutes. England gives up the faith and persecutes. Across the seas the Puritans come and persecute. The French Revolutionists persecute. Bona-parte persecutes the Church. Bismark persecutes the Church. Victor Emmanuel persecutes the Church. To-day

the Church in Europe and South America is being persecuted by the various Infidel Governments.

My Brethren, notwithstanding all this, the Church has existed and flourished. What she loses in one country, she more than gains in another. Or, we may say, she is both losing and gaining at the same time. She comes out of every persecution purified, younger, more vigorous and crowned with a new victory. Just when things look most threatening, when timid hearts grow fearful, when her children cry out: "Lord, save us, we perish," and her enemies begin to sing paeans of victory, Christ, as of yore on the waters of Galilee, awakes, rises up, manifests His omnipotence, scatters her enemies, humbles them to the dust; the clouds roll by, the blue heavens appear, and the Church again rides serenely and majestically, on the sea of life.

Yes, my brethren, let us never grow fearful when the Church is persecuted, but pray, work, and trust confidently. The Church shall surely come out of the conflict victorious and unscathed, for Christ has said: "I say to thee that thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it"; "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world". The Catholic Church is the representative of Christ, the continuation, as it were, of the Incarnation and must exist everywhere, continuing the work of Jesus Christ, until the consummation of the ages, when the Church militant on this earth, will become the Church triumphant in Heaven.



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